

GRAMMAR  
OF  
THE P A Š T Ō  
OR

LANGUAGE OF THE AFGHĀNS,

COMPARED

WITH THE ĪRĀNĪAN AND NORTH-INDIAN IDIOMS

BY

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TO HIS EXCELLENCY

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THE INGENIOUS PIONEER OF PAŠTŌ STUDIES IN EUROPE,

THIS WORK

IS RESPECTFULLY DEDICATED

BY

HIS MOST OBEDIENT SERVANT



**E. TRUMPP.**



## PREFACE.

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In offering this work to the public I need not apologize for bringing out a new Grammar of the Paṣtō; for every body conversant with this branch of literature is quite aware, that this is as yet by no means a superfluous task. Without disparaging the merits of my predecessors on this field of labour I may be allowed to state, that I have independently of them followed my own course and subjected the Paṣtō to a searching intercomparative examination, in order to elucidate its grammatical formation and structure and at the same time to assign to it its proper place in the family of languages. I trust, that my researches may prove to some extent useful to the student and that others may thereby be moved to turn their studies to this field, in which there is still ample space for the cooperation of others. What we stand most in need of are critically sifted texts, not mere reprints of manuscripts with all the blunders of the copyists. A good edition of the Dīvān of Rah'mān, Xuš'hāl, H'amīd etc., of the Paṣtō translation of the Anvārī Suhailī (Kalīlah ō Damanah), the Tārīḫ-i murassaḥ etc. would be most heartily welcomed by all, who take an interest in Paṣtō studies. But the editors of such works should not consider it beneath their dignity to add explanations of difficult or rare words: for our Paṣtō lexicography has only commenced as yet and not every body has the advantage of consulting learned natives.

The pronunciation, put down in this Grammar, I believe on the whole to be correct; I have heard with own ears the Paštō spoken by the Afghāns and I have paid the greatest attention to the sounds and frequently inquired from learned men in Peshawer and Lahore, whenever I was doubtful; but it is possible, that I may have erred in this or that point.

Most of the quotations inserted in this Grammar are taken from Raverty's *Gulshan-i Rōh* and Dr. Dorn's *Chrestomathy of the Pushtū or Afghān Language* (St. Petersburg 1847), as it was my intention to illustrate the grammatical rules, as far as possible, by examples drawn from such works, as are generally accessible; quotations from Mss. have therefore been introduced only sparingly.

My best thanks are due to the Imperial Academy of Vienna, which encouraged me to publish this Grammar by offering to defray a part of the printing expenses and to the Supreme Government of India, which liberally subscribed for a number of copies.

Tübingen, 16<sup>th</sup> Jan. 1873.

**E. Trumpp.**

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# Introduction.

On the origin and relationship of the Paṣtō.

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We hope that the time is passed for ever, when the Paṣtō was classified under the Semitic languages and that such assertions will in future only be looked upon as a curiosity. For the Paṣtō does not contain a single Hebrew word, and the substantive <sup>اَوْر</sup> ōr, fire, which was identified with the Hebrew <sup>אור</sup> light, is derived from the Zend ātar (Nom. ātarsh, thence Pārsī ātash and modern Persian آتش.\*))

But if it is agreed on all hands, that the Paṣtō belongs to the Indo-germanic family of languages, the further question is, if it is to be classified with the Zend family or with the Indo-Ārian stock?

Hitherto those, whose judgement has a great weight in deciding questions of this kind, ascribed the Paṣtō unhesitatingly to the Zend-family; so the learned Prof. Frederic Müller in his fine remarks on the Paṣtō sounds.\*\*)) We quite agree with him,

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\*) Arabic words, used in the Paṣtō, prove nothing, as little as in Persian.

\*\*)) Ueber die Sprache der Afghānen. Wien 1862.



that the palatal sibilants ङ, ञ, ण can only have had their origin from the Zend (cf. §. 3 of this Grammar), that the change of the Sanskrit क to ङ and ञ in Paṣṭō can only be explained by the medium of the Zend and that in the pronouns and numerals many forms receive their only light from the Zend. But on the other hand it must not be forgotten, that the Paṣṭō has preserved the whole cerebral row (of course with exception of the aspirates) of the Indian Prākṛit tongues, that a very large stock of pure Paṣṭō words is directly derived from the adjoining Prākṛit idioms (chiefly the Sindhī, less the Panjābī), that the whole formation of the declensional and conjugational process bears the closest analogy to the Sindhī, that the whole structure of the Paṣṭō active and causal verbs in the past tenses fully coincides with and can only be explained from the Sindhī, as shown in this Grammar.\*) The Paṣṭō however is by no means a Prākṛit idiom, like the Sindhī, Panjābī etc., but an old independent language, forming the first transition from the Indo-Ārian to the Īrānian family and therefore participating of the characteristics of both, but still with predominant Prākṛit features. This is also fully borne out by the geographical position of the Paṣṭō between the Indian and Īrānian idioms.

Lassen already has proved\*\*), that the *Πάκρυες* of Herodotus are in all likelihood the forefathers of our modern Afghāns. He puts down in this map of Ancient India the country of *Πακρυϊκή* in the Sulaimānī range of mountains, where no doubt the ancient seat of the Afghāns is to be sought, as they are frequently called thence Sulaimānīs (by the Arabs). But the ancient *Πακρυϊκή* is not to be restricted to this mountain range alone but must

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\*) This affinity of the Paṣṭō to the modern Indian Prākṛit idioms is already recognised by Dr. Dorn in his learned „Grammatical remarks on the Pushtō“.

\*\*) Indische Antiquitäten I, p. 428 sqq.

have extended more westwards, including the ancient Arachosia; for according to some old traditions of the Afghāns they were originally settled (or at least a portion of them) in a country called Ghōr (غور)\* which must be sought eastward of Herāt and north-west of Ghaznī. This would account for the fact, that Sul-tān Mahmūd Ghāzī (A. D. 1010.) could subdue a portion of the Afghāns, whereas those dwelling in the (Sulaimānī) mountains remained rebellious (see: Dorn, Niamat Ullah, history of the Afghāns, Annotations p. 76). So much is certain, that at the time of Amīr Nāsir Ud-dīn Sabuktaghīn of Ghaznī (about A. D. 962) the Afghāns were already settled in the districts of Qandahār and Ghaznī; their migration to the north did not take place before the latter half of the 14<sup>th</sup> century and the conquest of Swāt by the Yusufzais in A. D. 1413—1424.

The Afghāns appear, as early as history mentions them, as a distinct nation, divided into many tribes or clans which are often at war against each other, but comprehended under one common national name.

The name 'Afghān' or 'Avghān' (\*\* اَوَغَان, اَفْغَان) is according to a tradition of the Afghāns themselves that of the son of Ermia, son of Tālūt (Saul), king of Israēl; (\*\*\*) for the Afghāns pretend to be descended from Yaʿqūb (Jacob, the Patriarch).†) The

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\* غور is apparently an appellative, 'a mountainous country' (now غر); this accounts for the different Ghōrs mentioned. Elphinstone (Caubul, p. 153, note) mentions also another Ghōr, east of Furrah.

\*\* Also spelled اَفْغَانَه.

\*\*\* Dorn, Niamat Ullah, p. 23.

† Compare Gulsh. II, p. 64, 3:

دَ يَعْقُوبَ قَوْمَ وَ تَبَارِئِي

„They are the tribe and race of Yaʿqūb.“

The whole pedigree is exhibited in Dorn's Niamat Ullah, p. 37, and totally irreconcilable with the Biblical accounts.



name „Pathān,” which they bear chiefly in India, they account for in the following way. The Afghān Malik, called Qais, went to Medīnah to see and hear the Prophet, invited by a letter from Khālid. The Prophet gave to this personage the name of Abd-ur-rashīd and on account of his bravery in the battle against the Koraishites he said, „that the attachment (of the Afghāns) to the faith would be in strength like the wood, upon which they lay the keel, when constructing a ship“, which wood the seamen call ‘Pathān’; on this account he conferred upon Abd-ur-rashīd the title of ‘Pathān’ also. \*)

Though the tradition of a people deserves all attention, yet we must state, that the derivation of the name of ‘Afghān’ from a supposed son of Ermia, called ‘Afghān’ or ‘Afghānah’, \*\*) is without any foundation whatever and a mere fiction, and with it we must also declare the whole story of their Jewish descent, based on this very name, a wilful invention, made with no other object but to vindicate some noble origin to the Afghān race; their own language totally contradicts their claims of a Jewish descent, of which the inventors of this myth were not aware. \*\*\*) That the derivation of the name ‘Pathān’, put into the mouth of the Prophet, is equally fanciful, will be shown presently.

The name ‘Afghān’ is, at it is well known, not the national name, which the Afghāns apply to themselves, but given them by the Persians. Its etymology or meaning is not known, as little as we know up to the present day, why the Romans called

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\*) Dorn, Niamat Ullah, p. 38.

\*\*) Another curious explanation of the name ‘Afghān’ see: Dorn, Niamat Ullah, Annotations, p. 64.

\*\*\*) Their Jewish features are greatly exaggerated by such, as believe in the Jewish descent of the Afghāns; I for my own part could detect nothing of them.

the Teutons 'Germani', the Germans themselves not making use of this name.

The *Burhān-i-qāṭiṣ* simply says about the word 'Afghān':

أَفْغَانٌ بَا غَيْنَ نَقْطَةُ دَارٍ بِرِ وَزْنِ مَسْتَانٍ بِمَعْنَى فَرِيَادٍ وَزَارِي بَاشَدِ وَنَامِ  
قَبِيلَةٍ اسْتِ مَشْهُورٍ وَمَعْرُوفٍ وَجَمْعُشِ أَفَاغْنَه اسْتِ بِرِ وَزْنِ فَرَاغْنَه  
بَطْرِيقِ جَمْعِ عَرَبِي

„Afghān, with the dotted ع, after the analogy of 'mastān', occurs in the sense of 'complaint and wailing', it is also well known as name of a people and its plural is 'Afāghinah', after the analogy of *farāzinah*, after the manner of an Arabic plural.“

The national name with which the Afghāns designate themselves, is پښتون, pronounced now in the west 'paṣtūn', and in the east 'paṣṭūn'. It is seen at the first glance, that this is the very name, which they bear already in the list of Herodotus, who has transcribed it in Greek, as accurately as possible, by Παξτυες. (Herodotus VII, 68). From 'paṣtūn', by a regular Prākṛit assimilation, the Indian 'paṭhān' is formed (see my *Sindhī Grammar*, *Introd.* p. XLII, under पृ); there is no such word in Arabic as 'pathān' (the Arabic knowing neither the letter p nor th) nor in Persian either, and if the eastern Afghāns use occasionally the name پټان, it is the same as the Indian प॒त्थान (the Paṣṭō being destitute of an aspirate).

In India the Afghāns are also known under the name of 'Rōhillah'. The Afghāns themselves call their country 'rōh', but only in contradistinction to the Indian low-lands. Rōh is by no means a proper name, but an appellative signifying 'a mountainous country', as still used in Sindhī (रोहु). Thence is regularly derived روهیلے, rōhīlai, a mountaineer (see §. 33), Sindhī

रोहीलो.

We trust that the comparative remarks, which we have inserted in this Grammar, will prove our assertion regarding the origin and affinity of the Paṣtō and incite to a deeper comparative study of the language of an old warlike nation, which has played already so great a roll in the commotions of Asia and which, according to all the signs of the time, is destined to play a still greater one.

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## I. Section.

### The Paštō system of sounds.

#### §. 1.

#### 1. The Paštō Alphabet.

With the Islām the Afghāns have also received the Arabic characters, as most other nations, converted to the Islām. When and by whom the Arabic characters were adapted to the Paštō sounds, is unknown\*), at any rate this difficulty has been solved with great skill. Only one consonant has been left indistinct, the media  $\text{ځ}$   $\text{d}$  (= dz), which was not distinguished from its tenuis  $\text{ځ}$   $\text{t}$  (= ts) by separate diacritical marks. We have endeavoured to supply this want by placing two dots above  $\text{ځ}$ , viz  $\text{ځ}$ , as for a foreigner at any rate the non-distinction of the two sounds must prove very troublesome.

At the beginning the punctuation of the Paštō alphabet seems to have been subject to many variations, the old manuscripts differing from each other very considerably in the use of the diacritical marks, e. g.  $\text{ځ}$ ,  $\text{ځ}$  and  $\text{ځ}$  are often found expressed by  $\text{ځ}$ ,  $\text{ځ}$  and  $\text{ځ}$  (see Dorn, Chrestomathy of the Pushtō language, Introd. p. V); we find also partly the system, which gradually has been adopted for the Hindūstanī, marking the letters  $\text{t}$ ,  $\text{d}$ ,  $\text{r}$  by the superscription of  $\text{ط}$ , as  $\text{ط}$ ,  $\text{ط}$ ,  $\text{ط}$ , or by putting four dots above them, as  $\text{ط}$ ,  $\text{ط}$ ,  $\text{ط}$ , in use, especially in manuscripts, written

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\*) With our present deficient knowledge of Paštō literature it is difficult to state, which is likely to be considered as the oldest Paštō work. Raverty (Introduction to his Paštō grammar, p. 32) states, that Shēkh Malī is the oldest Paštō author, who has described the conquest of Svāt (A.D. 1413–1424). But he seems not to have seen himself the work in question.

in India. But gradually the present system of writing has been so thoroughly fixed in Paštō, in consequence of its clearness and easy applicability, that in more modern manuscripts a mistake is seldom to be met with, which may unhesitatingly be ascribed to the ignorance of the copyist, with the exception of such words, the orthography of which is not yet quite settled.

For the vowel-system the adopted arabic signs are not quite sufficient, as they do not fully cover the Paštō sounds. We shall try to supply this want, which the Afghāns themselves may not have felt much, as they could easily enough find out the correct pronunciation of every noun without the addition of peculiar diacritical marks, by an accurate transcription in romanized letters, for which purpose we have adopted the Linguistical Alphabet of Prof. R. Lepsius (Standard Alphabet, II<sup>d</sup> edit.), with a few slight modifications.

We let now follow a phonetic survey of the Paštō alphabet, separating the foreign elements from the pure Paštō sounds.

Paštō consonants.					Arabic consonants.	
Gutturals:	ک, (ق); گ, (ځ)	خ; غ	(ښ)	...	ء	ح; ع; ق;
	k, (q); g, (g)	γ; χ	(χ)	...	h	q; ʔ; hʻ;
Palatals:	چ; ج	خ; چ	ژ; ځ; ز	...	ی	
	č; j	tʃ; dʒ	ʒ; ʒ; z		y	
Cerebrals:	پ; ډ	...	پښ	ن	ر	
	t; d		š	n	r	
Linguals:	. . . . .	...	...	...	...	ط; ص; ض; ظ; t; z; s; ʔ
Dentals:	ت; ډ	...	س, ش	ن	ل, ر	ذ; ث
	t; d		s š	n	l, r	ʔ; ʔ
Labials:	پ; ب	...	...	م	و	ف
	p; b			m	v	f

With reference to the pronunciation of the purely Arabic consonants, it is to be observed, that the Afghāns pronounce them in the same way, as the Persians; thus ط is pronounced like common t, ظ, ص, ځ like z, ص and ث like s, ق like k, ح like h, and the deep guttural touch, which is communicated to the accompanying vowel by ع, is generally not heard, only the mullās affect the original arabic pronunciation of these letters. For the sake of etymology the different sounds have been rendered in the romanized system in conformity with the Standard Alphabet.

We subjoin here the common alphabetical order of the Paštō letters:

Unconnected	Final	Medial	Initial	Name	Pronunciation & Rom. transcription
ا	ا	ا	ا	آلف	— (')
ب	ب	ب	ب	بي	b
پ	پ	پ	پ	پي	p
ت	ت	ت	ت	تي	t
ټ	ټ	ټ	ټ	ټي	t̚
ث	ث	ث	ث	ثي	θ (s)
ج	ج	ج	ج	جي	j
ځ	ځ	ځ	ځ	ځي	d̪ (dz)
چ	چ	چ	چ	چي	č
څ	څ	څ	څ	څي	t̚ (ts)
ح	ح	ح	ح	حي	h'
خ	خ	خ	خ	خي	χ
د	د	د	د	دال	d
ډ	ډ	ډ	ډ	ډال	d̪
ذ	ذ	ذ	ذ	ذال	ð (z)
ر	ر	ر	ر	ري	r
ړ	ړ	ړ	ړ	ړي	r̥
ز	ز	ز	ز	زي	z
ژ	ژ	ژ	ژ	ژي	ž (zh)
و	و	و	و	وي	ʒ (g)
س	س	س	س	سين	s
ش	ش	ش	ش	شين	š (sh)



Unconnected	Final	Medial	Initial	Name	Pronunciation & Rom. transcription
پ	پ	پ	پ	پِیْن	š (ǰ)
ص	ص	ص	ص	صَاد	s
ض	ض	ض	ض	ضَاد	z
ط	ط	ط	ط	طَوْثِی	t
ظ	ظ	ظ	ظ	ظَوْثِی	ḏ (z)
ع	ع	ع	ع	عَیْن	ʿ
غ	غ	غ	غ	غَیْن	ɣ
ف	ف	ف	ف	فِی	f
ق	ق	ق	ق	قَاف	q
ک	ک, ک	ک	ک, ک	کَاف	k
گ	گ	گ	گ	گَاف	g
ل	ل	ل	ل	لَام	l
م	م	م	م	مِیْم	m
ن	ن	ن	ن	نُون	n
ڻ	ڻ	ڻ	ڻ	نُون	ɳ
و	و	و	و	وَاد	v
ه	ه	ه, ه	ه	هِی	h
ی	ی	ی	ی	یِی	y

A consonant may be doubled by putting the sign تَشْدِید (tašdīd, corroboration) above it, as: مَلَّ mullā, a Mullā or muhammadan priest. In Arabic all consonants may be doubled (even Alif provided with Hamzah not excepted). The Persian consonants پ p, چ č, ژ ž and گ g never take Tašdīd, except بَچَّه baččah, the young of an animal, a child. In pure Paštō nouns the Tašdīd is never met with.

The (purely) Arabic letters are also used as numerical values, in recording (by brief sentences, in which the sum of all the letters must be added together) historical events.

ا	1	ح	8	س	60	ت	400
ب	2	ط	9	ع	70	ث	500
ج	3	ي	10	ف	80	خ	600
د	4	ك	20	ص	90	ذ	700
ه	5	ل	30	ق	100	ض	800
ز	6	م	40	ر	200	ظ	900
	7	ن	50	ش	300	غ	1000

This method of computation is called abjad, from the first four letters, which are pronounced as a group. The following technical groups are (read from the right to the left):

هَوَز, حَطِي, كَلَمَن, سَعَقَص, قَرَشَت, تَخَذ, ضَطْع

The Arabs have borrowed this whole system from the Hebrews and have therefore also followed the order of the Hebrew alphabet; the first nine letters represent the units 1—9; the nine following the tens, and the next nine the hundreds and the last letter (غ) a thousand.

The order of the Hebrew alphabet goes only as far as ت (Hebr. ט) 400; from thence the Arabs have gone their own way, by using those letters, which are peculiar to their own language.

## §. 2.

### 2. The Paṣtō consonants.

It must surprise us at the first look, that the Paṣtō alphabet is not possessed of any Aspirates \*), and in this respect it agrees with the Irānian idioms, but on the other hand it has preserved the full row of the Cerebrals, whereby it closely approaches the Indian Prākṛit tongues, yea, it has even preserved a

\*) Words like پهلوارِی, a white rose, پهلیدل phēlēdal, to spread,

تهانه thānah, a small fort etc. are no Paṣtō words at all but borrowed from the Hindī and only in use on the Indian frontier.

cerebral ڄ (ڄ), which has long ago disappeared in Prākṛit and the idioms sprung from it. Let us now consider the different classes of sounds in detail. \*)

### 1) The Gutturals.

The tenuis ک k and its media گ g (the Persian manner of writing this letter, viz: گ is not in use with the Afghāns) are pronounced in the usual way. Besides ک k there is also ق q found in pure Paṣtō words; but this must be considered as a mistake, owing to the want of a strict orthography. This ق is always pronounced like simple k, to which it also corresponds etymologically. Examples of this kind are: تاق taq, a blow, a slap, Sindhī **धकु** dhaku; تواقه tūqāh, a blunt arrow, Pers. تَخْمَار = تَكَّة, etc. Thus we find alternately written تواقه tōqāh or توكه tōkāh, derision, Sindhī **टोक**. We find even ق interchanging with غ, as دقاره daqarāh or دغاره dagarāh, a push, Sindhī **टकर** (with transition of the tenuis t into the media d).

The Paṣtō k corresponds in most cases to an original k or kh, as: كول kōl, family, Sansk. कुल; कुفي kūhai, a well, Sindhī **खुहु** (Panjābī likewise khūhā, but Sansk. कूप); कत kaṭ, a bedstead, Sindhī **खट** Sansk. खट्वा. More rarely to the media g or gh, as कंद kand, gum-resin, Sindhī **गोइंदु**, Hindī गोन्द; کور kōr, house, Sindhī **घर** (Prākṛit already घर, Sansk. गृह).

The media گ g corresponds generally to an original g or gh, as: گنرل ganr-al, to consider, Sindhī **गणलु**; گندی gundī, a button, Sindhī **घुडी**; گونر gūnr, a weevil, Sindhī **घुणो**. Now and then an original tenuis (k, kh) has been changed to the media g, as: گرنده garandāh, a kind of sloe, Hindī **करोन्दा** (Sansk. करमर्दक); گوت gūt, a hole in a wall, Sindhī **खाटु**. Initial g

\*) The following somewhat minute observations are destined to throw out a few hints for the intercomparison of the Paṣtō with the cognate tongues.

may also, according to the Persian laws of sound, correspond to original v (= b = p), as: **كَبَدَه** gēdāh, belly, Sindhī **पेटु**.

Not differing from **گ** g is **ج** ġ, as regards its present pronunciation in Eastern Afghānistān, and it is therefore now and then (but wrongly) interchanged with **گ**, though, according to its etymology, it must be distinguished from it as an (originally) separate sound. In Western Afghānistān it has quite a different pronunciation, as will be seen under the Palatals; both pronunciations are softened from an original **ج** ĵ, and some of the eastern tribes pronounce it also as **ج**.

Peculiar to the Paštō is the sound **غ** γ, which the Afghāns pronounce with a deep articulation, common to mountainous people\*). In most purely Paštō words it corresponds to the simple g or gh of the Sanskrit-Prākṛit as **غَر** γar, mountain, Sansk. **गिरि**; **غَوَا** γvā, cow, Sansk. **गो** (Hindī **गाइ**); **غَوَر** γvaž, ear, Pers. **گوش** (Sansk. **घोष**, Zend gaosha). In some cases **غ** is a softening of an original tenuis (k), as **زَغ** žay, noise, Sindhī **ڙڪ**; **غَت** yat, large, Hindī **कट्टा**; **غِينَر** γēnr, penis, Pers. **کیر**.

The sound **خ** χ the Paštō has in common with the Persian; its origin is various. It corresponds to old k, kh, g and gh, as: **خَلَى** χalai, a sprout, Hindī **कली**; **وخت** vaxt, time, arab. **وقت** (q = k); **خَوَتَى** χōtai, small, Sansk. **क्षुद्र** (kṣ in Prākṛit = kh or čh, thence Hindī **छोटा**); **جَخ** jaχ, foam, Sindhī **ڙڱا** (Hindī **झग**).

Like the modern Persian the Paštō also changes the Sansk. conjunct letters **स्व** sv commonly to **خو** (by the medium of the

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\*) After initial **ز** z we find **غ** occasionally interpolated merely for euphony's sake (i. e. out of fondness for a harsh articulation) as: **زَغَرْد** zyard, quick, Pers. **جلد**; **زَغَرَه** zyarāh, coat of mail, Pers. **زره**; **زَغَمَل** zyam-al, to bear, Sansk. **क्षम्** (kṣ = **ज**).

Zendic q), as: **خوب**  $\chi\bar{u}b$ , sleep (Zend qafna), Persian **خواب** (properly:  $\chi^{F\bar{a}b}$ ), Sansk. **स्वप्न**; **خور**  $\chi\bar{o}r$ , sister (Zend qaihar), Pers. **خواهر**, Sansk. **स्वसार् (स्वसृ)**. In the same way the conjunct letters **श्व**  $\acute{s}v$  are treated (**श** being commonly changed in Prākṛit to **स**), as: **خوابنه**  $\chi v\bar{a}\check{s}\check{a}h$ , mother-in-law, Sansk. **श्वश्रू** (Sindhī **ससू**), Pers. **خوشدامن**,  $\chi va\check{s}-d\bar{a}man$ ; but **سخر**  $s\chi ar$ , father-in-law, Sansk. **श्वशुर** (Sindhī **सहुरो**), Pers. **خسر**. An exception makes the pronominal adjective **خپل**  $\chi pal$ , own, self, the group **خو** being changed to **خپ** ( $p = b = v$ ), and final  $d$  to  $l$  (see under the letter  $l$ ), Sansk. **स्वदीय**, Pers. **خود**.

A peculiarly deep guttural is **ځ**  $\chi$ , as pronounced by the eastern tribes; e. g. **ځاڼی**  $\chi\bar{a}\chi$ , tooth, **ځڼتہ**  $\chi a\chi\check{t}\check{a}h$ , brick. In Western Afghānistān it is pronounced as a cerebral  $\check{s}$ ; see under the Cerebrals.

\*  $h$  corresponds generally to original  $h$ , as **دروہ**  $dr\bar{o}h$ , malice, Sansk. **द्रोह**. At the beginning of a word  $h$  is now and then the remnant of an aspirated Labial, as: **هیر**  $h\bar{e}r$ , time, period, Sindhī **فهري**; **هیرای**  $h\bar{e}rai$ , a sheep, Hindī **भेड़ा**. Initial  $h$  is now and then added, merely for euphony's sake, as: **هآ**  $h\bar{a}$  or **هویہ**  $h\bar{o}y\check{a}h$ , egg, Sindhī **आनो**, Sansk. **अण्ड**, in Persian the aspiration is still deeper, **خایه**; **هَد**  $had$ , bone, Sansk. **अस्थि**, Sindhī already **हडु**  $ha\dot{d}u$ .

### §. 3.

#### 2) The Palatals.

The greatest variety of sounds the Paṣtō exhibits in the Palatal row; it possesses more palatal sounds than the Sanskrit and even the Zend.

**چ**  $\check{c}$  is pronounced like the Persian **چ** (Engl.  $ch$ ); it corresponds to the Sanskrit-Prākṛit **क**,  $k$ , (**ख**  $kh$ ) **च**  $\check{c}$  and **छ**  $\check{c}h$  ( $= chh$ ),



as: چار čār, work, Sindhī कारि, (Sansk. कार्य), Pers. کار; چارہ čārāh, a long knife, Pers. کارد (Sansk. कर्तरी = कर्षी, Sindhī काती). In some cases چ has sprung from an original media (j, jh), as: چارَ čārā, stammering, Sindhī जुड़ु; rarely from original s, as: چاول čāval, a plummet, Sindhī شاهلو, Hindī साहिल.

چ j mostly corresponds to original j, jh, as: چور jōr, healthy, well, Sindhī जोड़ु; چرئی jaraī, rainy weather, Sindhī म्हड़ी. In a few words چ j has sprung from original k, as: چینی jinaī, girl, Sansk. कन्या; and from s, as: وَلَجَه valjāh, weapon, identical with وَلَسَه or وَسَلَه. It is to be noted, that چ frequently interchanges with ز, as چار or زار, sacrifice.

By a gradual softening of the pronunciation the Paštō has formed out of چ č and چ j two new sounds, viz چ ɬ (= ts) and چ ɖ (= dz) respectively. Both sounds, i. e. č and ɬ, j and ɖ, are now firmly fixed and only in a few nouns the pronunciation is varying between چ and چ ɬ and چ and چ ɖ. E. g. چاری ɬārī, a spy, Sindhī चारी; چاره ɬarāh, single, alone, Sindhī छड़हो (čharhō); چوان ɖvān, young, Pers. جوان; چولای ɖōlaī, wallet, Sindhī मोली. — Like च also च ɬ is frequently interchanging with ز z, as چانه ɖanāh or زانه zanāh, chin, Pers. زَنَح; Original ख kh also has been changed to च (kh = k = j), as چنه ɬaḍāh, woman, Sansk. सखी.

It is to be noticed, that also original ش has been changed to च ɬ, and س to च ɖ, as: چاڅيدل ɬaɬčēd-al, to fall by drops, Pers. شاشیدن; چسونی pasūnai or چخونی paḍūnai, an ambush.

چ ž is, as regards its pronunciation, identical with the Persian چ; it is pronounced like the French j in jour. In Paštō as well as



in Persian it has been softened down from چ j, and it is written and pronounced چ by some of the eastern tribes. The Ghāzīs in middle Afghānistān pronounce it still more softly like ز z. E. g. زَبَه zabāh, tongue, Sindhī जिभ, Sansk. जिह्वा; زَی zaī, the string of a bow, Sindhī जिहु, Pers. وَزَل vaḡl-al or وَجَل vaḡl-al, to kill; زَرَا žarā or جَرَا jaḡrā, lamentation.

ژ ž has also sprung from original h (= z) by the medium of the Zend and Persian, as زِمَی žimai, winter, Zend zima, Pers. زَم, Sansk. हिम; وَرِيژِي vrīžē (pl. fem.) rice, Sansk. व्रीहि; زَن žan = Pers. زَن zan (Sansk. हन्), a nominal affix, as: غَمَزَن yamžan, sorrowful, which is also written and pronounced جَن jan (ž = j), as مَكْرَجَن makrjan, deceitful, or مَكْرَزَن.

The palatal sibilant , ž does now not essentially differ from ژ ž, as regards its pronunciation; at least I have not succeeded to find out a marked difference of sound. I refer to the fact, that the modern Afghāns themselves are not able to fix the difference of sound between , and ژ; in manuscripts of more recent date both letters also are frequently confounded and only old manuscripts can be taken as a sure guide, as they strictly distinguish between both letters, a few words excepted, the orthography of which seems always to have fluctuated between , and ژ. There can be no doubt, that at the time, when the Paštō alphabet was fixed, the people must have been conscious of a perceptible difference between the two sibilants , and ژ, else they would not have been marked by different diacritical signs. As we have no longer a sure guide on these dark paths, we must endeavour to investigate the nature and origin of the sibilant , by etymology. We have already noticed (§. 2, 1.), that the sibilant in question is now pronounced like g in the east of Afghānistān and only differing from the guttural g by its etymology, whereas in the west the pronunciation ž has become predominant. Similar transitions of sounds we find in the Semitic languages, e. g. the Hebrew gamal (camel) becomes in Arabic ġamal (g = ġ), then (by a palatal subsounding y) ġamal and thence even žamal. Quite in analogy with this we find in Paštō a threefold pronunciation of ,; the verbal termination م — ēžam etc. for instance is pronounced in the east ēġam, in middle Afghānistān ējam and in the west ēžam. The original pro-

nunciation of  $\text{ج}$ , seems therefore to have been  $\text{žy}$  and  $\text{gy}$  respectively (with a more or less distinct subsounding  $y$ ).

As regards the origin of  $\text{ج}$ , it has mostly sprung from  $\text{ج}$   $\text{j}$ , as  $\text{کُج}$   $\text{kōž}$ , crooked, Sansk. कुञ्ज, Prākṛit (by assimilation) कुञ्ज, Pers. کَج; یَر yaž bear, Sansk. चक्ष (kṣ = čh = č = j). Original  $s$ ,  $\text{ś}$ ,  $\text{ṣ}$  has frequently passed into  $\text{ج}$   $\text{ž}$  (no doubt, by the medium of  $\text{j}$ , as noticed already), as  $\text{اَوَڙ}$   $\text{ōžāh}$ , shoulder, Sansk. अंस; دَل  $\text{žd-al}$ , to place, Sansk. र. स्था; لَر  $\text{laž}$ , little, Sansk. लेश; مَرَك  $\text{mažak}$ , mouse, Sansk. मूषिक. It is worthy of notice, that the Paštō has changed also original  $d$  to the sibilant  $\text{ج}$   $\text{ž}$ , (or  $z$ ) after the precedent of the Zend, as:  $\text{خَوَر}$   $\text{xōž}$ , sweet, Sansk. स्वादु; گَرَز  $\text{garz}$ , dust, Pers. گَرَد.

$z$  is an original Paštō sound, corresponding to the Persian  $z$  and pronounced like the English  $z$ . It is either softened from original  $\text{j}$ , like  $\text{زَوِي}$   $\text{zōe}$ , son, Sansk. जात, Pers. زاده;  $\text{زَدَه}$   $\text{zdaḥ}$ , known, Sansk. ज्ञात, Zend  $\text{znā}$ ; or it has sprung, after the precedent of the Zend, from original  $h$ , as  $\text{زِيَر}$   $\text{ziyar}$ , yellow, Sansk. हरित्, Zend  $\text{zairi}$ , Pers. زَرَد;  $\text{زَرَه}$   $\text{zraḥ}$ , heart, Zend  $\text{zaredhaya}$ , Sansk. हृदय; or from  $s$  ( $\text{ś}$ ) (by transition to  $\text{ج}$ ) as  $\text{زَر}$   $\text{zar}$ , quick, Sansk. शीघ्र.  $K$  ( $q$ ) and  $g$  ( $\gamma$ ) also may pass into  $z$ , by the medium of  $\text{ج}$ , as  $\text{زَلِيحَه}$   $\text{zaličāh}$ , carpet, Pers. قَالِيحَه or غَالِيحَه; likewise the tennis  $\text{ج}$  (by passing first into the media  $\text{ج}$ ), as:  $\text{زَنَرِغَوَزَه}$   $\text{zanrγōzāh}$ , the cone of the pine-tree, Pers. چَلغَوَزَه.

The palatal semivowel  $\text{ی}$   $y$  replaces not unfrequently an initial vowel or  $h$ , as  $\text{يَابَل}$   $\text{yabal}$ , weak, instead of  $\text{اَبَل}$   $\text{abal}$  (Sansk. अबल);  $\text{يَاښَل}$   $\text{yaš-al}$  =  $\text{اَيښَل}$   $\text{ēš-al}$ , to place;  $\text{يَر}$   $\text{yaž}$  bear, Sansk. चक्ष;  $\text{يَرَرَي}$   $\text{yerrai}$ , sheep, instead of  $\text{هَرَرَي}$   $\text{herrai}$ ;  $\text{يَوَاد}$   $\text{yavād}$ , a far land, instead of  $\text{هَوَاد}$ .  $\text{ی}$  may also replace an initial

consonant, that has been dropped, as: **یارہ** yarāh (yerāh) fear, instead of: **ویرہ** vērāh \*); **یور** yōr, a husband's younger brother's wife, Sansk. - Hindī **देवराणी** (Sindhī **ڈیراणी**).

§. 4.

3) The Cerebrals.

The Cerebrals form quite a characteristical feature of the Paštō; as it shows by the number of sibilants its affinity to the Zend on the one hand, so it enters into close connexion with the Indian Prākṛit tongues by the cerebral row, which it has preserved more fully, than the Prākṛit itself. Every Paštō noun therefore, which contains a Cerebral, may easily be traced back to its Indian origin.

The tenuis **ټ** t commonly corresponds to an original **ट** ṭ or **ठ** ṭh, and is pronounced in the same way as the Sansk. Prākṛit **ट** ṭ, by bending the tip of the tongue towards the cerebral point. E. g. **ټول** tōl, all, Sindhī **ټولو**, company (cf. Paštō **ټولۍ**); **ټاپار** tapar, family, Sindhī **ټپڙو**; **ټوټ** mūt, fist, Sindhī **ټوټي** (Sansk. **मुष्टि**). The Paštō shows already such a predilection for cerebral sounds, that also original dentals have been changed to cerebrals, as: **ټوپک** tōpak and **ټوپک** tōpak, matchlock (Dimin. from **ټوپ**).

The media **ډ** ḍ corresponds commonly to an original **द** and **ध**, as: **ډکال** dukāl, famine, Sindhī **ډکالو** (Sansk. **दुष्काल**); **ډوب** dūb, drowned, Sindhī **ډوبڼو**; **ډير** dēr, much, Sindhī **ډेर**, heap; **ډاډه** badāh, bribe, Sindhī **ډاډي**. Now and then the media **ډ** has replaced an original tenuis (t) as: **گاونډ** gāvand, neighbourhood (thence **گاونډي** gāvandai neighbour), Hindī **गाँवोटी**, Sansk. **यामान्त**; **ډاڦارہ** daqarāh, a push, Sindhī **ډکارو**.

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\*) Similarly in Persian **بیر**, from Sansk. **वीर**, a hero.

In some cases *ḍ* has sprung from an original *r*, *ṛ*, as: دَوْدَايَ dōḍaī, bread, Sindhī - Hindī रोटी; گَادَايَ gāḍaī, a cart, Hindī गाड़ी (gārī), Sindhī गाड़ी (gāḍī), Sansk. गन्त्री.

ڙ *ṣ* has, as noticed already, a twofold pronunciation; in the east of Afghānistān it is pronounced as a deep Guttural, whereas in the west it has become a cerebral sibilant (*ṣ*). A similar phenomenon we find already in Sindhī and in the other Indian Prākṛit idioms. In Sindhī, which stands nearest to the Paṣtō geographically \*) and linguistically, the Sanskrit cerebral ष *ṣ* is pronounced either as ख *kh* (= *ḡ*) or as छ *ch* or changed to simple *s* (cf. my Sindhī Grammar, Introd. §. 5, c. §. 16, d.). In Paṣtō *ṣ* has been either changed to *ḡ* or the original cerebral *ṣ* has been retained. According to its origin the Paṣtō ڙ corresponds therefore

a) to the Sansk. cerebral ष *ṣ*, as: اَوْش uš, camel, Sansk. उष्ट्र, Zend ustra, Pers. شتر; کشل kṣ-āl, to draw, Sansk. कृष्, Zend karesh; کشل tṣ-āl (= ṭaṣ-āl) to drink, Sansk. चष्, Zend čash.

b) to the palatal ś (श), as: بناخ, bough, Sansk. शाखा, Pers. شاخ; اَوْشَه ošāh, tear, Sansk. अश्रु (Sindhī आसू); خواشَه xwāšāh, mother-in-law, Sansk. श्वश्रू. Also to the palatal č (čh), *ṣ*, as: پُشتيدَل puštēd-āl, to ask, Sansk. पृच्छ, Sindhī पुछण; کشل tṣ-āl, to flee, Sansk. तंच (Zend tač), رِشْتِيَا rištiā, true, right, Sansk. शृज् (Lat. rectus), Zend raz. — Also original *s* has passed into ڙ, as: سَيَ šai, right (hand), Sindhī सजो; سَادَه šaḍāh, woman, Sansk. सखी.

In سَپَه špāh, foot, ڙ seems to have been euphonically placed before the labial *p*, as the cognate idioms show, Sansk. पाद, Zend pādha, Pers. پا.

\*) The Paṣtō tribes have only in later times removed more towards the north.



Frequently the Persian ش is changed in Paṣtō to بن, merely as it appears, out of fondness for a harsher pronunciation, but the words, in which this change takes place, are fixed; e. g. خوښ *χvaš*, pleased, Pers. خوش; دشمن *dušman*, enemy, Pers. دشمن; شکار *škār*, chase, Pers. شکار etc.

The cerebral ڻ *ṇ* of the Paṣtō is identical with the Sindhī ڻ *ṇ*, as regards its pronunciation. It is pronounced rather harshly, so that in many manuscripts it is rendered by the compound letter ڻر *nṛ*, which however must be taken as a simple sound. In the use of this sound the Paṣtō does not always follow the track of the cognate idioms, but according to its own fancy it has sometimes changed an original cerebral *ṇ* again to a dental and sometimes an original dental *n* to a cerebral. E. g. انگن *angan* (also written انگنڻ *anganṇ*), courtyard, Sindhī अङ्गण; ٻڻ *baṇ*, forest, Sindhī वन (Sansk. वन) (vice versa in Paṣtō وَڻ *vanāh*, tree, Sindhī वणु); ڳڻڻ *gaṇ-aḷ*, to count, estimate, Sindhī गणण; کيڻر *kīnṛ*, left (hand), Sindhī खीणो (Sansk. क्षीण, properly: the weak hand).

Original *ṇ* passes easily into *r* \*), as the pronunciation of both letters is very akin; e. g. منگر *mungar* or منگنڻ *munganṇ*, Sindhī मुंघिणो, a bug.

The cerebral ڙ *ṛ* the Paṣtō has in common with the Indian Prākṛit tongues; it has sprung from an original *ḍ*. In the use of this (comparatively new) letter the Paṣtō agrees in the main with its cognate idioms, although in some nouns it has gone its own way; e. g. پردہ *paṛdah*, screen, Pers. پردہ, Sindhī already पड़दो; ٻارو *ōrai*, summer, Sindhī आड़हु (āṛharu) the hot season; لوڻڙ *lūmbar*, fox, Sindhī लोबड़; کونڙ *kūnṛ*, deaf, Pers. کَر (Sansk. अकर्ण); پراڻڪ *prāng*, tiger, Pers. پلنگ (l = r).

\*) The same is the case in Sindhī, where ڻ *ṇ* and ڙ *ṛ* frequently interchange (cf. Sindhī Gr. p. 16, 3).

The Persian conjunct letters **ر**, **rd** are generally dissolved in Paštō into **r** as: **اوره** ōräh, flour, Pers. **آرد**; **مَرَنَی** maranai, manly, Pers. **مَرَدَانَه**; **خَوَرَل** xvar-al, to eat, Pers. **خُردن** (Sansk. **हृ**).

§. 5.

4) The Dentals.

**ت** **t** generally corresponds with original **t**, **th**, as: **تَل** tal, bottom, Sansk. **तल**; **تَالِی** tālai, a plate, Sansk. **स्थाल**, Sindhī **थालु**. Now and then original Cerebrals have passed into Dentals, as: **تَرَب** trap, a jump, Sindhī **ट्रपो**; **تَرَوَت** trōt, loss, Sindhī **ट्रोहो**, Panjābī **ṭōṭ** (but old Hinduī **तोटि**). A media (**d**, **dh**) may also be changed into a tenuis (**t**), as: **تَار** tār, a gang of robbers, Sindhī **धाड़ो**, Panjābī likewise **dhārā**.

**د** **d** corresponds commonly to original **d**, **dh**, as: **تَنْدَه** tandāh, thirst, Sansk. **तन्द्रा** (properly: lassitude); **دُنْد** dund, haze, mist, Sindhī **धुंधु**. In some nouns **d** has taken its rise from an original tenuis (**t**), as: **دری** drē, three, Sansk. **त्रि** (Sindhī **ट्रे**); **زَوَنْدَی** žvandai, living, Sansk. **जीवन्त**.

**س** **s** corresponds to the Sansk. **स** and **श**, which in the Prākṛit dialects are no longer distinguished; e. g. **سَیْنَد** sīnd, river, Sansk. **सिन्धु**; **سَوِی** sōe, hare, Sansk. **शश**; **سَپَی** spai, dog, Sank.

**شَپَن** (Zend **špā**). Also original **ष** **ṣ** has partly passed into **s**, as: **سَانَر** sānr, a male buffalo, Sansk. **षण्ड**, Hindī **सांड** or **साड़**; similarly: **سَازَی** sažai, lung, Pers. **شش**. **S** has also been softened down from an original Palatal (**چ** **č** and **ج** **ǰ**) by the medium of **خ** and **ځ**, as: **سَکَل** sk-al and **تَکَل** tk-al, to drink (Sansk. **चष्**, Sindhī **चखणु**); **سَوَل** sv-al, to burn, Sansk. **ज्वल**. Sindhī **जलणु**.

In some words s is only a euphonic prefix, to facilitate the pronunciation of an initial Dental or Labial, as: ستَا stā, thy, of thee (instead of تَا); سپرَه spērāh, gray, Sindhī पीलो (= Sansk. पीत); similarly also is س used, as دَمَا dāmā, my, of me (instead of مَا).

س š corresponds to the Sansk. ष ṣ and chiefly to श ś, which has frequently passed into š, as شپَه špāh, night, Sansk. क्षपस् (initial k being dropped); ورَشَه vrāśāh, language, talk, Sansk. भाषा (with euphonic interpolated r); شپَر špaž, six (after the analogy of the Zend khshvas) Sansk. षष्. कَشَر kašar the younger (brother), Zend kašu; مَشَر mašar, the elder (brother), Zend maš; شَوْلَه šōlāh, rice in the husk, Sansk. शालि, Pers. شَالِي; شَوْلَه švalāh, colic, Sansk. शूल.

Also original s has passed into š (as partly already in Persian), as: شَوْل šv-al, to become, to go, Sansk. सु, Pers. شَرِهِيْدَل; شَدَن šarhēd-al, to rot, Sindhī सड़णु; شَدَن šand, barren, Sindhī संहि (fem.).

ن n is purely dental as in Persian; when preceding ر r it loses its proper sound and must be pronounced with ر as one sound or like the Sansk. Anusvāra, as: پَنَرَه panrāh, shoe (pronounce: pārah, ã = अं). Before b, n is always pronounced like m, as وَرُنْبِي vṛumbai, first. When the short vowel preceding n is lengthened, it is frequently dropped, as اَوْزَه ōžāh, shoulder, Sansk. अस. In some nouns n has sprung from original m, as شِيْن šīn, green, blue, Sansk. श्याम, from original t in سِيْن spīn, white, Sansk. श्वेत.

The Paṣtō shows a great fondness for the letter ل l, which is frequently substituted for the Dentals n, t and d. Thus we find l instead of n in the Infinitive termination (verbal noun), as كَرَل kr-al, to do, Sindhī करणु (Hindī करना), Pers. كَرْدَن; كَرْدِي كَرْدَن

landai, small, little, Sindhī **نَنڊو**; جَد jā (but also جَن jān), a girl, Pers. زَن yalīm, enemy, Arabic, غَنِيم — پَلار plār, father, Sansk. **पितर**, Pers. پَدَر; پَلَن plan, broad, Zend pathana, Pers. پَهَن; سَل sal, hundred, Sansk. **शत**. — لِيَوَر lēvar, husband's (younger) brother, Sansk. **देवर** (Latin: levir); لَاس lās, hand, Pers. بِيَدَن; لِيَدَل līd-al, to see, Pers. نَسْت.

L interchanges also with r, as: چِيلِي čēlai, a male kid, Hindī **छेरी** (Sindhī **छेली**); رَگِي ragai, relationship, Sindhī **لَگُو**.

L is also added, for euphony's sake, especially before an initial labial v, as: لَوَارَه lvāraḥ, all, instead of the common وَارَه vāraḥ; لَوَزَه lvažāh, hunger (instead of وَزَه, which is not in use), from وَزِي važai, hungry, Sindhī **बुख्यो**, Hindī **भूखा**. L seems also to be a euphonic interpolation in سَوَرَلِي svarlī, riding, (from سَوَر sōr or سَوُور svōr) instead of سَوَرِي svarī, similarly in سِيرَلِي sparlai, spring, Zend vañhra, Pahlavī vañhri (see Haug: Zand-Pahlavī Glossary, p. 116), with prefixed euphonic s and transition of v to p = sp (= spar-l-ai); تَرَدَلَل trapl-al, to jump, Sindhī **ट्रपलु** (Paštō causal: تَرَدَوَل trap-av-al).

r corresponds to original r and is mostly preserved in Paštō, as پَلار plār, father, Sansk. **पितर**; سِيَوَر spōr, mounted (= سَوُور), Sansk. **अश्ववार**, Pers. سَوَار. For euphony's sake r is interpolated in رَاشَه vrāšāh, talk, Sansk. **भाषा**.

## §. 6.

### 5) The Labials.

It is characteristic for the Paštō, that, in contradistinction to the Irānian languages, it knows no ف f. It is written and even found in proper names, like **آفريدَي**, but obstinately pronounced, even by the Āfrīdīs themselves, Āprīdai.



پ p corresponds to original p and ph, as پَانِرَہ pānṛāh, leaf, Sansk. पर्ण; پَت pat, honour, Sindhī पति; پَالَه pālāh, ploughshare, Sansk. फाल. Seldom has p sprung from original v (or b); as: پَرَشَكَال parśakāl, the rainy season, Sansk. वर्षकाल.

In the compound letters sp however p is, after the precedent of the Zend, in which the Sansk. conjunct letters श्व śv have already passed into śp, pretty regularly hardened from v, as سِيَّ spai, dog, Zend śpā, Sansk. श्वन्; سِيَّ spīn, white, Sansk. श्वेत, Zend śpaēta.

ب b corresponds to original b and bh, as: بَامْبَنَر bāmbanṛ, a Brahman, Sindhī बांभण, Sansk. ब्राह्मण; بَنَك bang, hemp, Sansk. भङ्गा; Sindhī भंग. Now and then b has been softened from p, as: غَوْبَه γōbāh, cowherd, Sansk. गोप; بَنَرَه banṛāh, feather, Sansk. पर्ण (Sindhī परु). At the beginning of a word b is often hardened from v, as: بَاتِي bāṭai, a wick, Sansk. वत्ति, Sindhī वटि; بَدَائِي badāi, greatness, Sindhī वडाई (Sansk. वड्).

م m corresponds to original m, as: مَخ max, face, Sansk. मुख; مُولِي mūlai, radish, Sindhī मूरी, Sansk. मूलक. In some nouns m has sprung from original n, as: مِينَه mīnāh, love, Sindhī नीहु, Sansk. स्नेह; or from a Labial, as نُم nūm, navel, Sansk. नाभि, Pers. نَاف (compare also in Persian مَنَك = بَنَك) Besides نُم nūm we find in Paṣtō also نُو nū, with ejection of final h (bh = h), Pers. نَاح.

The labial semivowel v does not always form in Paṣtō a diphthong with a preceding a, but is frequently pronounced as a consonant, as: اَوَّغَان avyān, an Afghān; اَوْرِيَدَل āvrēd-al, to hear.

According to its origin و v corresponds commonly to v, as وَاي va-ai (or vayai) saying, word, Sindhī वाई (Prākṛit वाञ्छा,

Sansk. वाच्); و, vō, wind, Sansk. वायु. — V has frequently sprung from original b, bh, p and f, as: وند vand, a dike, an embankment, Sindhī बंधि, Pers. بَند; وړ vr-al, to bear, Sansk. भर्, Pers. برتن; تاو tāv, heat, (also tāō), Sansk. ताप, Pers. واوره vāvrāh, snow, Zend vafra, Pers. برف; وِل vl-al, to wash, (Sansk. स्नु, caus. स्नावय्). Initial v, with following u or ō is frequently a euphonic addition (or supplying an elided h), as اودا udah or وودا vūdah, asleep; اوريدل ōrēd-al or ووريدل vōrēd-al, to rain; وچ vuč, dry, Sansk. शुष्क, Zend huska; وړ vōr, small, Sansk. सुद्र, Pers. خړ (rd = r in Paštō). — V keeps its place more tenaciously in Paštō, than in Persian, e. g. و var, gate, Pers. در, from the Sansk. द्वार; وړن vrūn, the thigh, Pers. ران, Sansk. ऊरु (ū = v).

## §. 7.

### Accumulation and transposition of letters.

The Paštō, as a rough mountainous idiom, accumulates at the beginning of a word two (and even three) consonants. A sibilant (as first or second letter) is thus very frequently joined to an other consonant, as: شپون špūn, shepherd (Pers. شبان); سکور skōr, charcoal; پسول psōl, a necklace of gold or silver coins; ځدل ǵd-al, to place; ځده zdah, known; څښل tš-al, to drink; or a liquida is joined with another consonant, which to our ear often sounds harsh, as: ملا mlā, the loins; مزرى mzarai, tiger; نمر nmar, sun; غښتل ryašt-al, to roll; نغوټل nyvat-al, to attend.

A peculiar phenomenon in Paštō is the transposition of letters, to which chiefly the Sibilants and Labials are subject. In some cases, especially in monosyllabic words, the whole word may thus be inverted, so that the original position of the letters

can only be found out by etymology; e. g. کبَل kš-ā, to draw out, to write, Pers. کشیدن, Sansk. कृष्, or بَکَل šk-ā; بُزَرگ buzarg, great (Pers. بُزَرگ) or زَبَرگ zbarg; رَوَخ rvaḍ, day (Pers. روز) or وَرَخ vrad; آرویدَل ārvēd-ā, to hear (Sansk. आशु) or آوَریدَل āvrēd-ā; پَتیلَنر patēlanr, a weaver's beam, (Hindī पलेटना) or پَلِیتَنر palētanr.

In some cases only the transposed form has remained in use, as: لَار lār, way (Zend ratha = rat, t = l and transposed lār); پارسیدَل parsēd-ā, to swell, to be enlarged, Sindhī पसिरणु (Sansk. प्रसृ); زِرَّاه žirāh, beard, Zend raēsha, Pers. ریش.

§. 8.

### 3. The Paštō vowel-system.

The Paštō has a great variety of vowels, so that the Arabic signs are not sufficient, to express them accurately, we shall therefore add everywhere a transcription in roman letters.

We give here first a general survey of the Paštō vowel-system:

ا	
a	ā
ě, ē	ō, ō
i, ī	u, ū
ai	au

In Paštō the short vowels a, i, u are not expressed in the body of the consonants, according to the Arabic-Persian method of writing, but only by signs, placed above or beneath the consonant, after which they are to be sounded.

The sign for a (on the designation of ا see below a)) is َ, which is placed above the consonant and is called either فَتْحَة fath'ah (Arabic) or زَبَر zabar (Persian), as فَ fa, س sa, شل šal.

The sign for i (at the end of a word sounded as ě) is ِ; it is placed beneath the consonant and called in Arabic كَسْرَة

kasrah, in Persian زیر, zīr (zēr\*), as فِ fi (fē), سِ si (sē), شِ šil.

The sign for u is ـُ and is placed above the consonant; it is called in Arabic ضَمَّة zammah and in Persian پیش pīš (pēš), as: فُ fu, سُ su, شُ šul.

But if a noun commence with a short vowel (a, i, u), Alif (ا) must be written to serve as base for it, the vowels themselves being considered only as auxiliary signs to the consonants, as: اَ a, اِ i, اُ u. In Arabic initial Alif is in this case always provided with Hamzah (see below), which is placed above or beneath it, as اَ a, اِ i, اُ u, but in Paštō it is dispensed with.

The three long vowels ā, ī (ē), ū (ō) are expressed in the body of the consonants by the letters ا, ی, و, with the addition of the respective vowel points, which must be supported by the preceding letter; ا, ی and و are then called سَاکِن sākin or quiescent, because they are not moved by a vowel of their own, as: بَا (\*\*\*) bā, بِي bī, بُ bū; بَال bāl, بِل bīl, بُل būl.

But when a noun commences with ā, the sign ـَ is placed horizontally above the Alif = اَ. This sign is called in Arabic

\*) In Khorāsān the (original) distinction between ū and ō, ī and ē is still made; the Afghāns pronounce therefore zēr, pēš etc.

\*\*) In some Arabic nouns final ی (above which ا also is now and then placed) is treated and pronounced like Alif, as مُوسَى Mūsā, (also written مُوسَى) Moses; عِيسَى ʿīsā, Jesus; ذِكْرَى ḏikrā, recollection etc. Also in the midst of some nouns و and ی is written instead of Alif. In this case, in order to point out the proper pronunciation, the Fath'ah is written vertically, as صَلَوت salāt, prayer, تَوْرَوت taurāt, the Pentateuch (Hebr. תּוֹרָה). In اَللّٰه allāhu original و has been ejected and the length of the vowel is now indicated by a vertical Fath'ah.



مَدَّ maddah (extension) and is properly an Alif placed above horizontally, so that آ stands for ||. If a noun commences with ī (ē) or ū (ō), ی and و must be likewise preceded by Alif, to support the vowel-sign, as ی and و themselves are quiescent; e. g. اید id, اود ūd. The Arabs put, when ی and و are quiescent, for the sake of accuracy the sign جَزْمَ jazm (see below) above them, as: اید, اود, دى dī, دو dū etc., but this practice is dropped in Paštō as superfluous.

In the Arabic-Persian manner of writing ī cannot be distinguished from ē nor ū from ō, as the old Grammarians did not consider it necessary to invent new signs for ē and ō. The Afghāns therefore leave it to the reader to find out for himself, when ī or ē, ū or ō is to be pronounced, though ē and ō are by no means a dialectical variation of ī and ū, but original and independent sounds, founded in the nature of the language. For the Afghāns themselves this non-distinction of ē and ō in writing may have little disadvantage, but for a foreigner many difficulties arise therefrom. We have endeavoured to obviate this difficulty by putting the Kasrah, whenever ē is to be sounded, vertically, as اید ed, دى dē, and by placing the sign ^ above و, whenever ō is to be sounded, as اود od, دو dō, dropping at the same time the zammah, as superfluous.

When و or ی are moved by a vowel, put above or beneath them, they are no longer quiescent, but regular consonants, as وار vār, خوار χvār, ماوا māvā, یار yār, نیاز niyāz etc.

The diphthongs ai and au are expressed by a preceding Fath'ah and a following quiescent ی or و, which must be provided with a Jazm (جَزْمَ), as آى ai, آو au, بایل bail, باول baul. It has been noticed already (§. 6), that و with a preceding Fath'ah does not always form a diphthong.

Other orthographic signs are:

1) The جَزْمَ jazm (abscission) َ, which is placed above a consonant, to denote, that it is not moved by any vowel, as تَخْت تختat, throne, خپل χpal, self, own.



2) The هَمْزَة hamzah, ء, in the midst and at the end of a word takes the place of Alif, to keep asunder two convening vowels, of which the second must be supported by the base ي (usually written without the two dots) furnished with Hamzah, as: لَائِق lā-iq, بَائِل bā-ēl-al; نَائِي nā-ī; هَوْسَتِي hōsa-ī; when the second vowel is ū or ō, Hamzah alone is placed between them (without the base ي), as طَائِوس tā-ūs, پَاءَو pā-ō \*). When the final vowel is short, Hamzah alone may serve as base for it, as زَوْه zō-ě, son (or زَوِي).

3) The وَصْل vasl, ~ (conjunction) is only found in Arabic phrases. It joins two words, the latter of which begins with Alif, the accompanying vowel of which is dropped and the final vowel of the preceding word drawn over or joined to the following, as: عَبْدُ الْمَلِكِ sabdu-lmaliki; بِسْمِ اللَّهِ bismi-llāhi.

4) The so-called Tanvīn, the doubling of a final vowel-sign (i. e. ا un, إ an, ـ in) only occurs in a few words borrowed from the Arabic, especially in the Accusative (which is frequently used in an adverbial sense), as: قَصْدًا qaṣḍan, intentionally, اِتِّفَاقًا ittifāqan, accidentally etc.

We will now consider the nature and origin of the Paṣṭō vowels separately:

#### a) The indistinct vowel ǣ.

The Paṣṭō has an indistinct vowel-sound, which is also found in the language of the adjoining Kāfirs \*\*). It is somewhat shorter and more indistinct than u in but and can therefore only be learned by hearing. This vowel sound is quite essential to the Paṣṭō and is not to be confounded with the short open a, as it is pronounced with the lips only so much opened as to emit a short sound, which fluctuates between ǣ and ě. In a grammatical point of view the distinction between ǣ and ǣ is very important, as we shall see hereafter. The Afghāns themselves also are so much conscions

\*) But in common writing Hamzah is generally left out, as پاو.

\*\*) See my essay: On the language of the so-called Kāfirs in the Indian Caucasus. Journal of the Royal Asiatic Society, Vol. XIX.

of this difference of sound, that in some cases, where grammatical accuracy demands it, they have designated ʾ by a superscribed Hamzah, as: كَرَّهَ krāh, done (facta, Sing. fem.) كَرَّهَ krāh, facti (Pl. masc.). How important the distinction of ă and ʾ is, we may see from a few examples, خَرَّ ẖar, donkey, but خَرَّ ẖar, snoring; كَرَّ kar, ploughing and sowing, but كَرَّ kar, thin excrement; مَتَّ mat, quickness, but مَتَّ mat, the arm above the elbow. This distinction of both sounds is also very essential in the formation of the Plural of some nouns, as: سَخَّرَ sẖar, Sing. stone, Plur. سَخَّرَ sẖar; مَيَّنَ mayan, Sing. a lover, Pl. مَيَّنَ mayan. The indistinct ʾ is therefore mostly found in monosyllabic words or at the end of a noun, the last syllable of which is pronounced very fleet. ʾ is now and then exchanged for i, both sounds being much alike, as زَرَّ zar, quick or زَرَّ zir; it interchanges also with ũ, as پَخَّ paẖ or پَخَّ pūẖ, scurf; پَشْتَوُ paštō or پَشْتَوُ puštō.

b) Short a is pronounced somewhat indistinctly, like the English u in but and as a in Sanskrit and the modern Indian vernaculars; only in conjunction with the Gutturals خ ẖ, ح h', ه h, ع ʿ a distinct a is sounded.

It corresponds generally to original a, as پَنْد pand, journey, Sindhī पन्धु (Sansk. पन्था); a is not unfrequently shortened from ā, as وَر var, gate, Sansk. वार (in Persian also دَر); لَمَن laman, skirt of a dress, Pers. دَامَن. Far more rarely has a been transmuted from original u (ū), i and ē, as: مَخَّ maẖ, face, Sansk. मुख; مَزَّ mak, mouse, Sansk. मूषिक; پَنْدَتِي pandaī, the calf of the leg, Sansk. पिराड; मَزَّ mak, ram, Sansk. मेष.

c) Long a.

ā corresponds to original ā, as چَار čār, business, work, Sansk. कार्य, Sindhī कारि; آسَرَه āsrāh, refuge, Sansk. आश्रय (Sindhī आसिरो); ā is but rarely lengthened from original ă, as بَاطِي bāṭī,

a wick, Sindhī वट्टि, (Sansk. वर्त्ति), the double consonant being dissolved into a single one by lengthening the preceding vowel, as in Prākṛit. Now and then ā has taken its rise from the diphthong au, as چَاپِر čāpēr, round about, Hindī चौफेर.

d) ě and ē.

Both vowels are in Paštō separate sounds, though in writing they are frequently confounded (as they are expressed by kasrah or ى with kasrah respectively). The ear therefore alone can be a safe guide. On the whole the following rule holds good: e is always pronounced short at the end of a word, be it written by kasrah alone or by ى; it may therefore be considered an ceps, as: کښي kšě (or کښي kšē) in; وړاندې vṛandě, before, (written also وړاندې); لوی lōě, great; زوی zōě, son (= زو). Long is final ē only in the Format. Sing. and Nom. Plur. of fem. nouns ending in āh, because it is not without an accent, as otherwise; it is therefore always written with ى, as: ښاخى šaḡ-ē, both syllables being accented. In the midst of a noun ē is always long and must be written by ى, as: ډیر dēr, much, پټۍ pēt-ai, a load. Short e can here only occur, when preceded immediately by a long vowel, which has the accent; in this case ě (= ĭ) is usually expressed by the base ى, but without dots, as: پائکو pá-ěkō, a lever for pounding grain.

e) ǒ, ō.

Short ǒ is only found at the beginning or end of a noun and is always expressed by Pěš, as: وکړه vǒ kṛah, do! لار lārǒ, Format. Pl. of لار lār, road. Final ǒ is properly long and is commonly written so, as: لارو lārō, but as the accent is on the preceding syllable in such like nouns, it is also pronounced short and written accordingly.

Long ō corresponds to original ō, as ډولای dōlāi, a sedan chair, Hindī डोली, Sansk. दोला; کټه kōṭāh, house, Hindī कोठा, Sansk. कोष्ठ. The contracted ō of the Indian idioms has

likewise been received in Paṣtō, as: نُولَيَّ nōlai, a weasel, Sindhī **नोरु**, Sansk. **नकुल** (Prāk. **णउल**). Very frequently ō has sprung from original ā, the Paṣtō showing a particular predilection for this sound; e. g. وَر vō, wind, Sindhī **वाउ**, Sansk. **वायु**; زَوِيَّ zōe, son, Sansk. **जात**; اَوْبَه obāh, water, Pers. آب; this is especially the case, when a letter has been elided, as مَوْر mōr, mother, Sansk. **मातर**, وَرَر vrōr, brother, Sansk. **भ्रातर**; خَلَوْر talōr, four, Sansk. **चत्वार**. But original short a also has frequently passed into ō in Paṣtō, as كَوْر kōr, house, Hindī **घर**; اَوْشَه ōṣāh, tear, Sansk. **अश्रु**.

u and ū also have often been changed to ō, as: كَوْر kōṛ, crooked, Sansk. **कुञ्ज**, Prāk. **कुज्जो** (Pers. كَج): نَوْر nṛōr, daughter-in-law, Sansk. **सुषा**; سَوْع sōγ, a sniff, Hindī **सूंघ**; original au too is commonly contracted to ō, as خَوَكِي tōkaī, a guard, Hindī **चौकी**; چَوَپَار čōpār, a summer-house, Hindī **चौपाड़**.

ō corresponds also in some nouns to original p and b (by transition into v), as: تَاو tāō, heat, Sansk. **ताप**; اَوَّه ovah, seven, Sansk. **सप्तन्** (s being first changed to h and then elided); شَو šō, night (or شَو šav, Pers. شَب); اَوْرَه orāh, cloud, Pers. اَبْر (Pārsī avr) Sansk. **अभ्र**.

f) ĩ and ī.

ĩ corresponds to original i, as: سِنْكَار singār, ornament, Sindhī **सिंगारु** (Sansk. **शृङ्गार**, ṛ = i in Prākṛit); ĩ is frequently shortened from original a, as جِنِّي jina-ī, girl, Sansk. **कनी**; سِل sil, hundred, (also سَل sal) Sansk. **शत** (Pers. صد). At the beginning of a noun short i is often elided, as the Paṣtō is rather fond of harsh conjunct letters, as: سَتَوْرِي stōrai, star, Pers.



ستاره; درنگ drang, delay, Pers. درنگ; گران grān, heavy, Pers. گران girān.

ī corresponds to old ī, as دیوه dīvāh, lamp, Sansk. दीप; ī is now and then lengthened from i, as سیند sīnd, river, Sansk. सिन्धु; چیتائی čīṭai, letter, Hindī चिट्ठी (by dissolving tṭh into single ṭh and lengthening the preceding vowel as in Prākṛit). Original ē also has passed into ī, as سپین spīn, white, Sansk. श्वेत.

g) u and ū.

u corresponds to original u, as: جُج juγ, yoke, Sansk. युग (Hindī जुग).

ū is old ū, as چور čūr, bruised, Sindhī चूर, Sansk. चूर्ण; short u, which is long by position, is frequently lengthened (by dissolving the conjunct letters) as: کُؤہ kūṭah, dog, Sindhī कुत्तो (Sansk. कुक्कुर); کُؤبی kūbai, hump-backed, Sindhī कुबो (kubbō) Sansk. कुब्ज (cf. کُؤ); مُؤ mūt, the fist, Sindhī मुट्ठि, Sansk. मुष्टि; سُؤند sūnd, dry ginger, Sindhī सुंढि, Sansk. शुण्डि.

Long a often passes into ū in Paštō (as in Persian to, where ā is vulgarly pronounced ū), as: خُؤنه xūnāh, a chamber, Pers. شپون špūn, shepherd, Pers. شَبان; نُوم nūm, name, Sansk. नाम (Pers. نام); لُوم lūm, net, Pers. دَام. Also short a, which is long by position, may pass into ū, as کُؤنر kūnr, deaf, (Pers. کَر) Sansk. अकर्ण.

h) The diphthong ai.

It is to be noticed, that this diphthong is pronounced in Paštō like i in wise (not like the German ai, but ei). Not to be confounded with ai is aī, which is no diphthong at all, but must be pronounced as two separate vowels.

At the end of a noun ai corresponds to the Sindhī ō, ũ (Prākṛit ō, and in the inferior dialects already ē; cf. §. 9, 2.), as



تَلَي talai, foot-sole, Sindhī तलो, Sansk. तल; in the midst of a pure Paṣtō noun it is seldom found, oftener in words borrowed from foreign languages, as مَيِل mail, dirt, Sindhī मैलु Sansk. मल.

i) The diphthong au.

In pure Paṣtō words au is rather scarce, as: كَوْتَر kantar, pigeon (contracted from the Persian كَبُوْتَر); پَلَو palau, the hem (of a dress), Sindhī पलउ; au is commonly contracted to ō in Paṣtō, as تَوْبَه tōbāh, repentence (Arab. تَوْبَه); رَوْشَن rōṣan, bright, Pers. رَوْشَن; or it is dissolved into av, as اَوْلَاد ōlād (= اَوْلَاد) or اَوْلَاد avlād, children; au is even now and then depressed into ā, as قَام qām, tribe, Arab. قَوْم.

## II. Section.

### The formation of themes in Paṣtō.

#### I. The terminations of nouns.

##### §. 9.

#### A. Masculine nouns.

##### 1) Nouns ending in a consonant.

The vocalic termination of the Sanskrit-Prākṛit ओ ō, which has still been preserved in Sindhī (ū), has for the greatest part been cast off in Paṣtō, as in Hindī and Panjābī, and most nouns end therefore in a consonant, as كَوْر kōr, house, كَال kāl, year. Most Paṣtō nouns ending in a consonant are therefore masculine, those nouns only being excepted, which imply a female being, as مَوْر mōr, mother, خَوْر ḡōr, sister, لَوْر lūr, daughter etc.; further a certain number of nouns, which in the Nom. Sing. have already dropped their vocalic feminine termination, but restore it again in the Formative Sing. and in the Nom. Plur. §. 10, 5; 51, a.

## 2) Nouns ending in ai.

The termination ai corresponds 1) to the Sindhī termination ō (§. 8, h.). It is worthy of notice, that nearly in all those nouns, in which the Sindhī has preserved the termination ō, Hindī and Panjābī commonly ā, (see my Sindhī grammar, §. 6, II), the Paṣtō exhibits the termination ai, and where the Sindhī has shortened ō to u, the Pāṣtō has dropped the vocalic termination altogether, as mentioned already; e. g. ستوری stōrai, star, Sindhī तारा; گندای gēndai, rhinoceros, Sindhī गंडो (gēndō); هَدای haḍai, bone, Sindhī हडो; لَنَدای landai, small, Sindhī नंदो. 2) To the Sindhī adjective termination ī, as: هَوَدای hōḍai, obstinate, Sindhī होड़ी; but the Persian adjective termination ī is generally preserved in Paṣtō, as such adjectives are considered as foreign, as زخمی zaxmī, wounded; similarly: کوری kōrī, leprous, Hindī कोढ़ी (kōrhī), the proper Pāṣtō formation being پیسی pēsai, from پیس (Pers.).

## 3) Nouns ending in ā.

The termination ā occurs only in a comparatively small number of nouns, which are for the greatest part borrowed from foreign sources, especially the Hindī, Panjābī and Persian, as: جولا jōlā, a weaver, Pers. جولا; چورا čūrā, a bangle, Hindī चूड़ा, Sindhī چڑو (m.) گودا gūdā, a doll, Hindī गुदा (m.); بیگا bēgā, (= بیگاہ) evening.

It is remarkable and only to be explained by the Sindhī, that the following nouns are treated as masculine in Paṣtō: زنا zinā, adultery (also written زنا, Sindhī already जिनाहु (زنا) m., but in Hindī fem., صبا sabā, (= صباح, which is also met

with) morning, Sindhī सुबहु m., but in Hindī-Hindūstānī صَبَا or صَبَاح fem.; صَهْبَا sahbā, red wine \*).

Also adjectives, which are borrowed from the Sindhī, Hindī or Persian, may terminate in ā, as لَکِيَا lagiā, applied, Hindī लगा; رَا ravā, proper, Pers.

#### 4) Nouns ending in ō.

The termination ō which is occasionally also written u, with Pēš) is of rare occurrence, as چَرَكَاو čarkā-ō, sprinkling water, Sindhī छिड़काओ; بَانَرُو banrō, eyelash (Sindhī बाणु, Sansk. बाण).

Some adjectives also end in ō, as پِرَزُو pirzō, becoming, Pers. پَيَايَاب payā-ō, fordable, Pers. پَيَايَاب.

Some nouns ending in ō are feminine: بَارَخُو bārχō, the cheek; پَاٽَڪُو pāekō, a flail, pounder; پَڄَتُو paštō, the language of the Afghāns; زَانَكُو zāngō, a swing, cradle; لَانَبُو lāmbō, swimming; وَرَشُو varšō, meadow; هِنْدَڪُو hindkō, the language of the Hindūs, Hindī.

The names of animals, which end in ō, are generis communis, as: بِيڙُو bīzō, m. f. monkey; پِشُو pišō, m. f. cat.

#### 5) Nouns ending in aḥ.

The termination aḥ corresponds to the Sindhī termination ō and u and is therefore masculine throughout. It must be well distinguished from the termination āh, which is always feminine, though in writing commonly no distinction is made, as: ڪُوٽَه kūtah, dog, (Sindhī कुत्तो), but ڪُوٽَه kūtāh, bitch; وَڻِڻَه vēštah,

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\*) Shakespear has not ventured to add a gender in his Hindūst. Dictionary.

hair; تَلَهْ tlah, going. — Many adjectives also end in ah, as: اَوْدَهْ ūdah, asleep. In some manuscripts the termination ah is occasionally expressed by Fath'ah (a) only, as خَوَارَهْ = خَوَارَ ḡvāraḡh, food; but this is to be disproved of. — All Persian nouns, which are ending in ـه and are masculine, are reckoned amongst this class.

#### 6) Nouns ending in ě.

The termination ě is peculiar to the Paštō, though it is already in some instances met with in Sindhī (राइ rāe = राउ rā-u, cf. Sindhī Grammar, §. 6, VII.), as: زَوْهْ zōe, son; نُوَهْ nūe, mother's brother (Sindhī मामो); دَوْهْ dōe, custom. Nouns, borrowed from foreign sources and ending in ā often affix e (for euphony's sake), as: خُدَاهْ ḡudāe, God; اَمْرَاهْ umarāe, a noble (Arab. broken Plural); آشنَاهْ āšnāe, an acquaintance, Pers. آشنا.

Adjectives also may end in ě, as لَوِيَّ lōe, great, تَوِيَّ tōe, spilt.

#### 7) Nouns ending in ī.

The termination ī is seldom found in masc. nouns, most nouns of this ending being taken from foreign sources, as: هَرَحَائِيَّ harḡāī, a vagabond (an everywhere); خَارِيَّ ḡārī, a spy, Sindhī चारी; हाथी hātī, an elephant, Sindhī हाथी.

The termination ī is more common with adjectives, as: خُنْدِي ḡundī, preserved; چَوِيَّ čōī, unplaited (hair); خَوْرَاكِي ḡvarākī, edible.

#### 8) Nouns ending in ū.

The termination ū is not unfrequent in Paštō, as: تَپُو tapū, island, Sindhī टापू; کَنْدُو kandū, a large earthen vessel for holding grain; مِيْلُو mīlū, bear.

Only a few nouns ending in ū are feminine, as: بَآگُو bāgū, a bug-bear; پُمبے-چُو pumbē-čū, a cotton pod.

Names of animals, ending in ū, are generis communis, as: مِیلُو, m. and f., bear.

Adjectives also may terminate in ū, as in Sindhī; e. g. پَاسُو pāsū, low-born; لَآهُ lāhū, carried away by the water (Sindhī लाहू).

### 9) Nouns ending in au.

The termination au is found only in a few nouns, as: پَآو palau, hem of a garment; چَو čau, a small canal; لَو lau, harvest; سَو sau, hundred.

The only adjective ending in au is: يَو yau, one.

## §. 10.

### B. Feminine nouns.

#### 1) Nouns ending in ā.

Most Paṣṭō nouns, ending in ā, are feminine (cf. §. 9, 3). This termination corresponds to the Sansk.-Prākṛit formation of fem. nouns in ā, which has been more or less preserved in all the modern vernaculars of India\*), as: غَلَا glā, theft, from غَل gal, thief; تَنَّا tanā, thunder; مَلَّا mlā, the loins.

Some foreign nouns, which originally end in āh' or āh (i. e. in a consonant), are treated as feminine in Paṣṭō, the final consonants ح h' and ه h not been heard in pronunciation, as پَنَّا panāh, fem. asylum; صَلَّاḥ salāh', advice (fem. also in Hindūstānī).

#### 2) Nouns ending in āh.

This termination comprises the greatest part of all the fem. nouns in Paṣṭō. It corresponds to the Sindhī fem. termination ā, which is shortened from original ā (cf. Sindhī Gram. §. 6, V); the Paṣṭō

\*) The Drāvidian idioms of the South being of course excluded.



does not strictly follow the Sindhī in this respect, but according to its own fancy it has subsumed under this termination also such nouns, as end in Sindhī in ī (fem.), or has arbitrarily changed the gender. E. g. **زَبَه** žabāh, tongue, Sindhī **ज़िभ**, Sansk. **जिह्वा**; **وَآگَه** vāgāh, bridle, Sindhī **वाग**, Sansk. **वागा**; **تَانْتَه** tāntāh, stalk of Indian corn, Sindhī **डांडी**, Hindī **डांठी**; **نَاكَه** nākāh, alligator, Hindī **नाका** m.

Foreign words ending in **ع**, preceded by Fath'ah, are likewise feminine, the **ع** not being heard in Paṣtō, as **طَمَع** tamaḥ, avidity, also written **طَمَعَه** tamaḥh; similarly final **ه** is dropped in **صُلْح** sulha (or **صُلْحَه** sulh'āh), peace.

Foreign words, ending in **ه**, are on an average feminine, except they imply a male being, as: **نُقْطَه** nuqtāh, point, in Sindhī and Hindī masc.; **نَاشْتَه** nāštāh, breakfast, in Hindūstānī masc.; even **پَرِشْتَه** pirištāh, angel, is in Paṣtō fem.

### 3) Nouns ending in ī.

This termination, which in the Indian Prākṛit tongues comprises most feminine nouns, is comparatively scarce in Paṣtō and chiefly found in such words, as have been taken from the Persian or the Indian idioms, as: **سِيَالِي** siālī, equality; **وَرَوَرِي** vrōrī, brotherhood; **دُشْنِي** duṣnī, enmity (instead of **دُشْمَنِي**); **سَهِيلِي** sahēlī, a handmaid.

### 4) Nouns ending in āī.

Instead of the termination ī the Paṣtō uses very extensively the termination āī, which originally is identical with it. Already in Sindhī āī is only a variation of ī (cf. Sindhī Gram. §. 10, I, 1. 2.). In Paṣtō the termination āī has so much got the ascendancy, that most Sindhī nouns ending in ī have been changed to the termination āī in Paṣtō, as: **تَوپَآيِي** tōpāī, hat, Sindhī

**टोपी;** مَانِرَائِي mānraī, an upper-storied house, Sindhī **माड़ी;**  
چِیتائی čītaī, letter, Sindhī **चिठी.**

5) Nouns ending in ě (and in a consonant).-

The termination e (i), which is originally identical with ī (see Sindhī Gram. §. 6, VII) is only found in a small number of substantives, as نَاوِي nāve, bride; تَرَوِي trōre, aunt; يَوِي yaue, ploughing; it is chiefly used to form the feminine from adjectives and participles (present and past), as وَوِي važai, m., hungry, fem. وَوِي važe or وَوِي kavūnkai, m. doing, fem. وَوِي kavūнке (کَوونک); cf. §. 39, 2.

A certain number of feminine nouns, which originally ended in e, have dropped it in the Nom. Sing., but restore it again in the Format. Sing. and in the Nom. Plur. As in Sindhī already both feminine terminations, ā and ě are interchanging, so has the Paštō also some nouns, which in Sindhī end as yet in ā, subsumed under the termination e; e. g. چَار čār, business, (instead of چَار, Sindhī **कारि**), Gen. Sing. دَ چَار da čāre, Nom. Pl. چَارِي čāre (or چَار); کُوہَار gōhār, a herd (= کُوہَار, Sindhī **गोहरि**), Gen. Sing. دَ کُوہَار da gōhāre etc.; وَات vāt, road (Sindhī **वाट**), Gen. Sing. دَ وَات da vāte etc.; cf. §. 51, a.

Only a small number of fem. nouns ends in an original consonant, which are all irregular in their Plural cf. §. 51, b.

## II. Primary themes derived directly from verbal roots.

### §. 11.

The roots having passed through so manifold and partly radical transmutations in Paštō, it is very often difficult, to point out the primary themes, as the etymology of a great many Paštō nouns is still wrapt up in darkness.

Notwithstanding this it is very interesting to follow them up, as far as they can be distinctly recognised, as we get thereby a glimpse into the internal fabric of the language and are enabled to lay bare the links, which connect the Paṣṭō with the Indian Prākṛit tongues.

§. 12.

1) The verbal noun ending in aḥ (masc.) and āḥ (fem.).

Like as in Sindhī a verbal noun, ending in u, may be derived from the verbal root (see Sindhī Gram. §. 8, I, 1, c.), in the same way a verbal noun may be derived in Paṣṭō by dropping the termination of the Infinitive al, and adding to the root of the verb the termination aḥ (= Sindhī u, cf. §. 9, 5), as:

پاځسیدہ paḥsēd-aḥ, grieving, Inf. پاځسیدل paḥsēd-al, v. n.

لیدہ līd-aḥ, seeing, Inf. لیدل līd-al, v. a.

The causal verbs do not form a verbal noun in aḥ (nor any verb ending in av-aḥ or ōv-aḥ), but employ either the termination -unāḥ, -ūn, or -āūn (§. 13. 15.).

Of the formation of a verbal noun in āḥ, which is so frequent in Sindhī (= ā), only a few remnants have been left in Paṣṭō, as:

ناستہ nāst-āḥ, f., sitting, Inf. ناستل nāst-al;

کڻیناستہ kṣē-nāst-āḥ, sitting down, Inf. کڻیناستل kṣē-nāst-al.

زغاستہ zyāst-āḥ, running, Inf. زغاستل zyāst-al.

ملاستہ mlāst-āḥ, reposing, Inf. ملاستل mlāst-al.

A variation of the verbal nouns in aḥ are those verbal nouns, which are derived from the root by lengthening at the same time the root-vowel, as:

واتہ vāt-aḥ, going out, Inf. وتل vat-al,

and the compounds from وتل, as:

آلواتہ āl-vāt-aḥ, flying, Inf. آلوتل āl-vat-al.

کاتہ kāt-aḥ, seeing, Inf. کتل kat-al.

یاستہ yāst-aḥ, ejecting, Inf. یاستل yāst-al.

But in the Formative Plur. the lengthened root vowel is shortened again on account of the accession of the heavy termination ō,

as دَ كَتَوُ da kat-o, of seeing. It is to be observed, that the verbal nouns ending in aḥ are always treated as Plurals; only in poetry they are occasionally used in the Sing.

§. 13.

2) The verbal noun ending in -anāh, -unāh.

The most common formation of verbal nouns is that ending in -anāh (fem.), which corresponds to the Sindhī affix **अणु** (Sindhī Gram. §. 8, I, 2), with the only difference, that the gender has been changed in Paṣtō. This affix is added to the verbal root in the same way as the affix aḥ.

The causals and all (active) verbs, which end in av-aḥ or ōv-aḥ, change the termination anāh to unāh, by the influence of the labial v. E. g.

تَبَنَهَ tṣ-anāh, fleeing, Inf. تَبَلَّ tṣ-aḥ.

مَرِيدَنَه marēd-anāh, the being satiated, Inf. مَرِيدَل marēd-aḥ.

پَرَوَرَنَه parvar-anāh, fostering, Inf. پَرَوَرَل parvar-aḥ.

پَرَوَنَه parav-unāh, instigating, Inf. پَرَوَل parav-aḥ.

پَرَوَنَه prōv-unāh, selling, Inf. پَرَوَل prōv-aḥ.

§. 14.

3) The verbal noun ending in aḥ.

This verbal noun has now become the Infinitive, which is regularly inflected like all other nouns. The termination aḥ is originally identical with the affix an (anāh), by transition of n to l. It is remarkable, that the verbal noun in aḥ is always treated as a Plural in Paṣtō (like the verbal noun in aḥ) §. 42, f. In the Formative Plural the affix aḥ may be dropped altogether, so that such a noun outwardly quite coincides with the verbal noun ending in aḥ, as: دَ لِيدَلَو da līdal-o, or دَ لِيدَو da līd-o, of seeing.

§. 15.

4) The verbal noun ending in ūn (ā-ūn).

This affix corresponds to the Sindhī form in aṇō, which implies in Sindhī a lasting state or occupation (see Sindhī Gramm. §. 8, I, 2, b). The Sindhī termination aṇō has been



changed to ūn in Paṣtō, by transition of a to ū, final ō (u) being cast off at the same time. The affix ūn is immediately joined to the verbal root (the termination of the Infinitive al being first cleared away), and in those derivative neuter verbs, which end in ēd-al, it either accedes to the pure verbal root or to the verbal termination ēd-, as:

تارون tar-ūn, binding, Inf. تارل tar-al.

گدون gad-ūn  
گدیدون gad-ēd-ūn } intercourse, Inf. گدیدل gad-ēd-al.

But when the termination -ēd- is a part of the verbal root (i. e. when the verb ending in ēd-al is not a derivative or no longer considered as such), the affix ūn must always accede to it, as:

آرویدون ārvēd-ūn, hearing, Inf. آرویدل ārvēd-al.

ویریدون vērēd-ūn, being afraid, Inf. ویریدل vērēd-al.

In causal verbs ā is inserted before the affix ūn, after the analogy of the Sindhī (Sindhī Gram. §. 42, II), the causal character of the verb being expressed thereby, as:

درستاون drast-ā-ūn, completing, Inf. درستاول drast-av-al.

ښوراون šōr-ā-ūn, shaking, Inf. ښوراول šōr-av-al.

But the formation of the causal verbal noun without inserted ā is also admissible, as:

پاخون paḥ-av-ūn, cooking, Inf. پاخول paḥ-av-al.

## §. 16.

### 5) The Gerundive ending in ūnai.

The Paṣtō forms a Gerundive, by joining the affix ūnai (corresponding to the Sindhī affix anō, see Sindhī Gram. §. 9, 13. b) immediately to the verbal root. Outwardly it coincides with the affix ūnai, forming the participle present (§. 17), but it is well to be distinguished from it. Its use is not frequent, the Paṣtō generally preferring another turn, to express the idea of the Gerundive, very likely from no other reason but its liability to being confounded with the participle present. E. g.

لیدونی līd-ūnai, what is or ought to be seen, Inf. لیدل līd-al.

کړونی kr-ūnai, what is to be done, Inf. کړل kr-al.



تَه تَرَك بَه دَ دِي نَه كِرُونِي وَ نَه كِرِي زَه طَاقَت دَ دِي نَه لِيَدُونِي كَار  
 نَه لَرَم  
 Kalīlah ō Damanah (Rav. Gulsh. I, 97).

Thou wilt not give up this not to be done (work) and I have no strength for this not to be seen work.

### §. 17.

#### 6) The participle present ending in ūnai and ūnkai.

The participle present has two terminations, which are affixed to the root of the verb, after the termination of the Infinitive *al* has been cast off.

##### a) The termination ūnai (fem. ūne).

This participial affix is identical with the Sindhī affix andō (see Sindhī Gram. §. 8, I, 10); in Paštō the dental *d* (= *t*) has been ejected and *a* deepened to *ū*, to restore the original quantity.

گِرَزِدُونِي girzēd-ūnai, going about, Inf. گِرَزِدَل girzēd-al.

مَاتِيدُونِي māt-ēd-ūnai, being broken, Inf. مَاتِيدَل māt-ēd-al.

چوپُونِي čūp-ūnai, sucking, Inf. چوپَل čūp-al.

کښوونِي kṣ-av-ūnai, causing to write, Inf. کښوول kṣ-av-al.

##### b) The termination ūnkai (fem. ūnke).

This termination is formed from the preceding and the adjective affix *kai* (Sindhī *kō*), so that it is properly a verbal adjective. For this reason it is frequently used in the sense of a substantive.

مَسِيدُونَكِي masēd-ūnkai, smiling, Inf. مَسِيدَل masēd-al.

لُوتُونَكِي lūt-ūnkai, a plunderer, Inf. لُوتَل lūt-al.

### §. 18.

#### 7) The participle perfect ending in ai and alai.

As in the Present, the Paštō has also two participial terminations in the Perfect.

1) The termination *ai* (fem. *e*), which, after the rejection of the Infinitive termination *al*, is immediately added to the verbal

root. This affix corresponds to the Sindhī affix *yō*, Hindī *ā* (Persian *ah*), which has sprung from the Sansk. affix **त** *ta* by elision of *t* (see: Sindhī Gram. §. 9, 14). Like the Sindhī (Hindī etc.) the Paṣtō can form a perfect participle of the Active Voice only from neuter verbs, whereas the perfect participle of transitive and causal verbs has always a passive signification.

As regards the formation of the perfect participle the following particulars are to be noticed:

a) Monosyllabic verbs, commencing with a conjunct letter, insert a euphonic *a* between the two consonants, to facilitate the pronunciation, as:

تَلَّی tal-ai, gone, Inf. تَلَّ tl-əl.

شَوَّی šav-ai, having become, Inf. شَوَّ šv-əl.

کَرَّی kar-ai, having been made, Inf. کَرَّ kr-əl.

b) The neuter derivative verbs (compounded with a substantive or adjective) are dissolved in the participle perfect into their component parts and use the perfect participle of شَوَّ šv-əl,

to become, i. e. شَوَّی šavai, which is put after the substantive or adjective. Those neuter verbs, which end in *ēd-əl* and are not derivatives or no longer considered as such, form their perfect participle regularly, by adding the affix *ai* to the verbal root. E. g.

دَاغ شَوَّی dāγ šavai, branded, Inf. دَاغِیدَل dāγ-ēd-əl (دَاغ subst.)

زَوَّ شَوَّی zōr šavai, having become old, Inf. زَوَّیدَل zar-ēd-əl (زَوَّ adj.)

وِیرِیدَی verēd-ai, having been afraid, Inf. وِیرِیدَل vērēd-əl.

c) The causals (*av-əl*), which are not compounded with a substantive or adjective (§. 118) or which are no longer treated as such, form their participle perfect seldom by the termination *ai*, but mostly by *alai* (cf. 2). The derivative causals are dissolved in the participle perfect into their component parts and put

after the substantive or adjective the perf. participle of کَرَّ kr-əl,

i. e. کَرَّی karai. E. g.

جَار کَرَّی jār karai, sacrificed, Inf. جَارَوَل jār-av-əl (جَار subst.)

جَوَّ کَرَّی jōr karai, made healthy, Inf. جَوَّوَل jōr-av-əl (جَوَّ adj.)

2) The termination *alai*, which is joined to the verbal root in the same way as *ai*. The very same termination we find

already in Sindhī (a-lu, see Sindhī Gram. §. 10, 21, b), Marāṭhī and Gujārātī, by which the perfect participle is rendered more like an adjective in form, without essentially affecting its original participial signification. The affix (a-)lai is originally an adjective affix, the use of which is already known in Prākṛit (cf. Varar. Prāk. Prakāśa, IV, 26, Cowell's ed.). In Paṣtō ai (the proper affix of the perfect participle) has been changed to a before the affix lai, similarly as in Sindhī ō has passed into a.

It is to be noticed, that the causals ending in av-aḷ (as far as they are not derivatives) and generally also the active verbs ending in -v-aḷ, form their participle perfect mostly by alai, less by ai. E. g.

وَرَهَوَلَيَّ varh-av-alai, released, Inf. وَرَهَوَل varh-av-aḷ.

ښوولئې šōv-alai, shown, Inf. ښوول šōv-aḷ.

نيولئې nīv-alai, } seized, Inf. نيوول nīv-aḷ.  
نيوي nīv-ai }

All verbs may assume the termination alai instead of ai. The causals eject now and then before alai the syllable -av-, as دَمَلئې dam-alai, breathed, instead of دَمَوَلئې dam-av-alai. The monosyllabic verbs commencing with a conjunct consonant, do not insert between the two consonants a euphonic a, when assuming the termination alai, as:

تلئې tl-alai, gone, Inf. تَل tl-aḷ.

### III. Secondary themes.

Under this class we comprise all those nouns (substantives as well as adjectives), which are derived, according to fixed laws, from another (primary) theme.

#### A. Formation of abstract nouns,

which, by means of different affixes are derived from other nominal themes (substantives and adjectives).

#### §. 19.

##### 1) Nouns ending in ī (fem.).

This termination, which in Sindhī (see: Sindhī Gram. §. 10, I, 1) and Persian comprises the greatest number of abstract nouns, is not so frequent in Paṣtō. E. g.

بَدَائِي badā-ī (badā-y-ī) greatness, from بَدَاۓ badāe, great.  
 خَوَیْبِي xvaš-ī, pleasure, from خَوَیْب xvaš, pleased.  
 جَاسُوسِي jāsūs-ī, spying, from جَاسُوس jāsūs, spy.

§. 20.

2) Nouns ending in ā and āī (fem.).

By means of these two affixes (which are essentially identical) abstract nouns are derived from substantives and adjectives. E. g.

غَلَا ɣl-ā, theft, from غَل ɣal, thief.

رُونَرَا rūnr-ā or: رُونَرَاۓ rūnr-āī } splendour, from رُونَر rūnr, splendid.  
 رَنَرَا ranr-ā رَنَرَاۓ ranr-āī

رَوِشَنَآۓ rōšn-āī, brightness, from رَوِشَن rōšan, bright.

§. 21.

3) Nouns ending in āh (fem.).

The affix āh (shortened from original ā) forms abstract nouns from adjectives; final ō is changed before it to av and ai to i; e. g.

پَوَهِ pōh-āh, understanding, from پَوَه pōh, intelligent.

پِرَزَوَه pirzav-āh, desire, from پِرَزَو pirzō, desirous.

سَتَرَاۓ stāri-ah, fatigue, from سَتَرَاۓ starai, fatigued.

§. 22.

4) Nouns ending in tiā (stiā, siā) (fem.).

The Paštō affix tiā corresponds to the Sindhī affix ता, ताई, which forms numerous abstract nouns from substantives and adjectives (see: Sindhī Gram. §. 10, 3). The affix stiā and (thence by assimilation) siā is identical with tiā, the sibilant being only a euphonic addition; it is only found in a few nouns. The affix tiā is immediately joined to the noun; in some adjectives however the

original (long) root-vowel (ā), which in the Nom. Sing. had been deepened to ō or ū is restored again, but shortened at the same time to a before the accession of this (heavy) affix; final ai is changed to ī (i. e. the noun is put in the Formative), and final s dropped.

دُرُوندِ تِیَا drūnd-tiā, heaviness, from دُرُوند drūnd, heavy.

زُورِ تِیَا zōr-tiā }  
زَرِ تِیَا zār-tiā } oldage, from زُور zōr, old.

سَترِ تِیَا stārī-tiā, fatigue, from سَترِی starai, fatigued.

مِیلمِ سَتیَا mēlma-stiā, hospitality, from مِیلمِ mēlmah, guest.

تَنگِ سِیَا tang-siā, tightness, from تَنگ tang, tight.

### §. 23.

5) Nouns ending in aṭ, tōb (ōb), tūn (ūn), vālai, valī, galvī, avī.

All these abstract affixes are derived from one Sanskrit affix, as different from each other as they may appear at the first glimpse. We have here an instance, how the modern Prākṛit idioms (and amongst them also the Paṣṭō) have managed to derive from one affix a variety of abstract formations. The Sansk. affix, from which all these various forms have sprung, is त्वा tva\*) (cf. Sindhī Gram. §. 10, 6).

#### a) The affix aṭ (masc.).

This affix corresponds to the Sindhī affix āṭu (Sindhī Gram. §. 10, b). (The process of assimilation is: त्वा tv = त्ता tt, and by lengthening the conjunctive vowel a = āṭ; by transition to the cerebral class = āṭ; in Paṣṭō however the conjunctive vowel is not lengthened.) This formation is in Paṣṭō, as well as in Sindhī, of rare occurrence.

لَوِیْ اَٹ lōy-aṭ, greatness, from لَوِی lōe, great.

\*) Or त्वान् tvana, Prāk. त्वाण; cf. Lassen, Instit. Linguae Prāk. §. 89.



b) The affix tōb (ōb) (masc.).

In the case of this affix the process of assimilation is: tva is dissolved into tav = tab and short a deepened to ō = tōb; from tōb has sprung ōb by elision of t (in accordance with a common Prākṛit rule). — This formation is very common in Paṣtō and derives abstract nouns from substantives and adjectives. In some adjectives the original (long) a, which in the Nom. Sing. has been deepened to ō (ū) is restored again before the accession of this (heavy) affix, but shortened at the same time. Nouns ending in ai are put in the Formative (= ī) before this affix, and some adjectives ending in ai, drop their final syllable altogether. E. g.

سپینتوب spīn-tōb, whiteness, from سپین spīn, white.

سرتوب sar-tōb }  
سورتوب sōr-tōb } coldness, from سور sōr, cold.

سريتوب sarī-tōb, humanity, from سري sarai, man.

ليونتوب lēvan-tōb, madness, from ليونى lēvanai, mad.

پرسوب pars-ōb, swelling; Adj. not in use (cf. پرسيدل pars-ed-al).

c) The affix tūn (ūn) (masc.)

This affix is lengthened from **تن**; ūn is the same as tūn, only with elision of t. Both affixes derive abstract nouns from adjectives, seldom from substantives. Before the affix ūn final ai, ah etc. is dropped. \*)

بيالتون biyal-tūn, separation, from بيل biyal, separated.

پايوستون paivast-ūn, connexion, from پايوسته paivastah.

ژوندون žvand-ūn, life, from ژوندای žvandai, alive.

کندتون kunda-tūn }  
کنداهتون kundāh-tūn } widowhood, from کنده kundāh, widow.

\*) Not to be confounded with the abstract affix تون tūn is the noun

تون tūn = Pers. ستان stān place, which also forms compounds, as

ميرتون mēža-tūn, an ant's nest or place (§. 38, 2).

d) The affix vālai (masc.)\*).

The affix vālai is equally to be derived from **वन = त्वन**, the medial a being lengthened to ā and n changed to l. By means of this affix numerous abstract nouns are formed from substantives and adjectives. Before the accession of this affix original (long) a, which in the Nom. Sing. has been deepened to ō (or ū), may be restored again in adjectives, but must be shortened. E. g.

سُورَوَالِي sūr-vālai, redness, from سُور sūr, red.

کَنږَوَالِي kanṛ-vālai  
کُونږَوَالِي kōnṛ-vālai } deafness, from کُونږ kōnṛ, deaf.

مورَوَالِي mōr-vālai, motherhood, from مور mōr, mother.

e) The affix valī (fem.).

The affix valī is apparently shortened from vālai and the masc. termination changed at the same time to the feminine. It is of rare occurrence and implies chiefly relationship. E. g.

قَامَوَلِي qām-valī, clanship, from قَام qām, clan, tribe.

وَرَوَلِي vrōr-valī, brotherhood, from ورور vrōr, brother.

f) The affix galvī, galī (fem.).

The origin of this affix is rather obscure; but we do not hesitate to derive it too from **वन = त्वन**. In Persian already initial v is often charged to g, and that n is often changed to l in Paštō, we have noticed already (§ 5). The original form of this affix is galī, which is also found; in gal-v-ī v seems to be a euphonic insertion. It denotes, like valī, relationship. E. g.

وَرَوَرگَلَوِي vrōr-galvī, brotherhood, from ورور vrōr, brother.

پېژندگَلَوِي pēžand-galvī  
پېژندگَلِي pēžand-galī } acquaintance, from پېژندې (part.perf., known).

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\*) The abstract affix vālai is not to be compared with the Hindī vālā (Sindhī vārō), for we have its form in Paštō still (vāl).

g) The affix *avī* (fem.).

The affix *a-vī* (for *a* is the conjunctive vowel) corresponds to the Sindhī affix *pī* (Sindhī Gram. § 10, 6) = *bī* = *vī*. It implies likewise relationship and is not used much. E. g.

خپلوی *χpal-avī*, relationship, from خپل *χpal*, own.

§ 24.

b) Nouns ending in *garāh* (fem.) and *garai* (masc.).

The affix *garāh* corresponds to the Sindhī affix कार, which already in Sindhī forms abstract nouns (Sindhī Gram. § 10, 7). In Paštō *k* has passed into the media *g* and *r* into *ṛ*, *ā* being shortened at the same time (cf. Pers. کَر). This formation is very scarce; e. g.

ښيگره <i>ṣē-garāh</i>	} goodness, from ښه <i>ṣah</i> , good.
ښيگرې <i>ṣē-garai</i>	

**B. Formation of appellatives and adjectives.**

§ 25.

In the following formations we comprise only such appellatives and adjectives, the derivation of which from another nominal theme by means of an affix may be clearly established. The Persian formations, which have been brought over to the Paštō, we shall pass by as foreign to our investigation.

§ 26.

1) The affix *ai* (ī).

By means of the affix *ai* numerous adjectives are formed; it corresponds according to etymology:

a) To the Sindhī affix *ō* = Sansk. औ (Sindhī Gram. § 10, 14), which is subjoined to the nominal theme, as:

پاخې *paχ-ai*, mangy, from پاخ *paχ*, mange.

ماخې *maχ-ai*, even, equal, from مَخ *maχ*, face.

پرونې *parūn-ai*, yester, from پرون *parūn*, yesterday (adv.).

b) To the Sindhī affix ī (Sansk. ईय, इय; Sindhī Gram. § 10, 9, b), which forms adjectives implying descent, as:

پېښاوري pēṣāwar-ai, of Peshāwar, from پېښاور Pēshāwar.

سواتي svāt-ai, of Svāt, from سوات Svāt.

In Persian formations or such as are made in analogy with the Persian (or Hindī) the affix ī is used, as:

روښاني rōṣān-ī, an adherent of Pīr rōṣān;

هندي hind-ī, Indian, from هند Hind, India.

خرشي xart-ī, prodigal, from خرچ xart, expense.

## §. 27.

### 2) The affix anai, an (īnai, ūnai).

This affix corresponds to the Sindhī affix āṇō (Sindhī Gram. § 10, 27), by which adjectives are formed implying time, place or relation generally. When the nominal theme ends in a vowel or final ah (āh), the initial a of the affix anai is dropped as well as final h of the theme. E. g.

اوسني ōs-anai present (time), from اوس ōs, now (adv.).

بيگاني bēgā-nai, last night's, from بيگا bēgā (or بيگه evening).

پورتي pōrta-nai, upper, from پورته pōrtah, above.

The termination ai is also frequently dropped, as:

اوسن ōs-an, hoḍiernal.

An irregular formation is:

برني bar-anai, last night's, from برآيه barāyah, last night (adv.).

Besides the form anai we find also ūnai (Sindhī Gram. § 10, 28, a) and īnai, the latter form always, when the nominal theme ends in i (e) and ē; e. g.

ريشتوني rišt-ūnai } true, truthful, from an obsolete theme ريشت  
ريشتيني rišt-īnai } (Pers. راست).

ورانديني vṛand-īnai, foremost, from وراند vṛānde, ahead (adv.).

§ 28.

3) The affix tai and tū.

Both affixes, which are only found now in a few nouns, are identical with the Sindhī affix atu (Sindhī Gram. § 10, 18), and form appellatives, which denote an occupation or usual action; e. g.

رَوَظَہ تَی rōžah-tai, one who fasts much, from رَوَظَہ rōžāh, fast.

جِرگَہ تُو jirga-tū, a member of the جِرگَہ jirgāh, assembly of the clan.

§ 29.

4) The affix zan, žan, jan.

This affix is of Persian origin but frequently used in Paštō nouns; žan and jan is only a different pronunciation of zan. The fem. termination āh is dropped before the accession of this affix. E. g.

غَمَزَن yam-zan	}	sorrowful, from غَم yam, sorrow.
غَمَزَن yam-žan		
غَمَجَن yam-jan		

تَبَّجَن tab-jan, feverish, from تَبَّہ tabāh, fever.

§. 30.

5) The affix man (an).

The affix man is shortened from the Persian affix mand (Sansk. मत्, Prāk. मन्त), from which has sprung the affix an by elision of initial m. It forms adjectives implying possession. Before man final ī and aī are changed to a, and before an final āh, ī and aī are dropped altogether. E. g.

دَوْلَتَمَن daulat-man, rich, from دَوْلَت wealth.

مِیْرِخَمَن mīrṭa-man, hateful, from مِیْرِخِی mīrṭī, spite.

پَمان pam-an, mangy, from پَمان pam, mange.

خِیرَن xīr-an, dirty, from خِیرَہ xīrāh, dirt.

وَرَن var-an, woollen, from وَرَنی varāī, wool.



§. 31.

6) The affix *bār*, *var* and *vāl*.

These three affixes are identical and correspond to the Sindhī affix *vārō* (Hindī *vāl* or *vālā*, Sansk. वल; see Sindhī Gram. § 10, 36). The Paṣtō affix *bār* and *var* is used in the same sense as the Persian وار and ور\*) and the Sindhī *vārō*, denoting possession, whereas *vāl* is now used to form a few appellatives implying descent, which is already partly the case in Hindī.

When a noun ends in a consonant, the affix *var* (but not *bār*) is joined to the nominal theme by the conjunctive vowel *a*, (as in Sindhī), to facilitate the pronunciation.

مَنَّتَبَار minnat-bār, obliged, from مَنَّت, obligation.

زَرَہَہ varah-var, bold (having a heart), زَرَہَہ varah, heart.

بَاخْتَوَار baxt-a-var, lucky, from بَاخْت baxt, luck.

بُنِيرَوَال bunēr-vāl, a man of Bunēr.

پَاکَلَوَال paklāi-vāl, a man of Paklāi.

The affix وار *vār* is also found in Paṣtō, but only in nouns borrowed directly from the Persian.

§. 32.

7) The affix *yālai*.

This affix corresponds to the Sindhī affix *ārō* or *ālu* (Sindhī Gram. § 10, 15), which forms adjectives implying possession. In Paṣtō a euphonic *y* has been inserted before *ālō* = *y-ālai*.

The termination *ai*, *āh* (*ai*) is dropped before the accession of this affix. E. g.

جَنگِيَالِي jang-yālai, warlike, from جَنگ war (Pers. جَنگَار).

تُورِيَالِي tūr-yālai, a swordsman, from تُورَة tūrāh, sword.

بِرَكِيَالِي brag-yālai, spotted by leprosy, from بِرَكِي bragai, leprosy.

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\*) Vullers, *Institutiones Linguae Persicae*, p. 165, 174. 175. derives all these affixes from آوردن, but the Sindhī and Hindī speaks too strongly and also too clearly against it.

§. 33.

8) The affix *ēlah*, *ēlai* and *ilai*.

These affixes, which are all identical, correspond to the Sindhī affix *īrō*, *ērō* (*ēlō*) (Sindhī Gram. § 10, 16). In Paštō they are now used only in a few words and form appellatives of descent.

رُوهِيلَه	rōh-ēlah	} a mountaineer, from رُوه, rōh, a mountainous country (Sindhī روهی).
رُوهِيلَي	rōh-ēlai	
رُوهِيلِي	rōh-ilai	

§. 34.

9) The affix *īn*, *īnaḥ*.

This affix corresponds to the Sindhī affix *īnō*, (Sansk. **इन**; Sindhī Gram. § 10, 30), Persian *īn*, *īnah*, and forms adjectives, which signify „consisting of, made of“. The termination *ai*, *aī* and *āh* is dropped before the accession of this affix. E. g.

ریشمین rēšm-īn, silken, from ریشم rēšam, silk.

خَوْرَيْن xavr-īn, made of clay, from خَوْرَي xavrai, clay.

وَرَيْنه var-īnaḥ, woollen, from وَرَي varai, wool.

## IV. Formation of Diminutives.

§. 35.

As in Sindhī so also in Paštō a diminutive may be formed by using the fem. termination of a noun, where this is admissible, as: دَند dand a (somewhat large) tank, دَندَه dandāh (fem.) a (somewhat) smaller tank.

But the Paštō possesses also a great variety of diminutive affixes, more so than any of the cognate idioms. They are the following:

1) **K**, which corresponds to the Sansk. dimin. affix **क**. When a noun ends in consonant, *a* is used as conjunctive vowel, but when it ends in *āh* (fem.), *h* only is dropped and the fem. noun passes into a masculine on account of the affix *k*; the fem. termination *kāh* however is also in use.

مَرْدَكْ mard-a-k, a little man, from مَرْد mard, man.

تَوْبَكْ tōp-a-k, a musket (small cannon), from تَوْب tōp, cannon.

بَنْرَكْ banra-kāh, a small feather, from بَنْرَہ banrāh, a (large) feather.

2) Kai (fem. kaī). This affix is identical with the preceding. In monosyllabic words, which have *ō* or *ū* in the Nom. Sing. deepened from original *ā*, this vowel is restored again before the affix *kai* but shortened, the addition of the (heavy) affix not admitting any longer the retention of the (long) root-vowel.

When the noun ends in *aī* or *āh*, *ī* and *h* are dropped before the affix; long *ā* is frequently shortened and *ai* dropped altogether. E. g.

خَپَرَكْیَ tapar-kai, a thin sheet of water, from خَپَرِی taparai, a pool.

شَپَنَكْیَ špan-kai m. a little shepherd  
شَپَنَكْاِیَ špan-kaī f. a little shepherdess } from شَپُون špūn, shepherd.

جَپَنَكْیَ jīna-kaī, a little girl, from جَپَنِی jīnai, girl.

تَوْتَكْیَ tōta-kai, a swallow (a small parrot), from تَوْتَا tōtā (m.) a parrot.

وَرَكْیَ vru-kai, very small (fem. وَرَكْیَ vru-ke) from وُر vūr, small.

3) gai (fem. gaī). This affix is identical with *kai*, only the tenuis *k* having passed into the corresponding media *g*.

بَازَرَكْیَ bāzār-gai, a small Bāzār, from بَازَار.

بُودَاَكْیَ būdā-gaī, an old little man  
بُودَاَكْاِیَ būdā-gaī, an old little woman } from بُودَا būdā, old.

تَاطُورَكْیَ taṭū-gai, a small pony, from تَاطُور taṭūr, a pony.

Irregular is:

زَرَكْیَ zar-gai, a small heart, from زَرَّہ zraḥ, heart.

4) *ū-kai*, *ū-gai*. Both these affixes do not differ in any way from the preceding affixes, only *ū* being added as conjunctive vowel, before which every final vowel (or diphthong) disappears. E. g.

دَندُورَكْیَ dand-ū-kai, a small pond, from دَندُ dand, a pond.

چُرُورَكْیَ čur-ū-kaī, a small knife, from چُرَاِی čurāī, knife.

5) ai. This affix is identical with kai, k being elided and only ai added to the noun, if the final consonant be a guttural or a liquida (l, r). E. g.

تَاطَکْ-ای tatak-ai, a small hammer, from تَاطَکْ tatak, hammer.

جُونْکْ-ای jūng-ai, a small young camel, from جُونْکْ jūng, a young camel.

تَارْخْ-ای tarḡ-ai, a reel, from تَارْخْ tarḡ, a wheel.

بَهَادُورْ-ای bahādur-ai, a little hero, from بَهَادُورْ bahādur, a hero.

§ 36.

Besides k, kai, gai the Paṣtō makes also use of the second diminutive affix of the Sanskrit, र् (r), deriving from it a variety of new diminutive affixes.

b) ʀai (fem. ʀaī). This affix corresponds to the Sindhī diminutive affix ʀō (= र्); its conjunctive vowel is a, before which a final vowel (or diphthong) is dropped.

خَسْ-ا-رَای ʁas-a-ʀai, a little bit of straw, from خَسْ ʁas, a straw.

بَآچْ-رَای bača-ʀai, a little infant, from بَآچْ bačai, infant.

کُوزْ-ا-رَای kūz-a-ʀaī, a small gugglet, from کُوزْ kūzāh, a gugglet.

7) ū-ʀai (ūrai), ō-ʀai (ō-ʀai) (fem. ūʀaī, ōʀaī or ūre, ōre). These affixes are identical with ʀai, with the only difference, that ū or ō are used as conjunctive vowels, before which a vocalic termination must disappear.

جَنگْ-وَرَای jangū-ʀai, skirmish, from جَنگْ jang, battle.

گَدْ-وَرَای gad-ō-ʀai, lamb, from گَدْ gad, a ram.

مَآکْ-وَرَای maḡak-ū-ʀai, a little mouse, from مَآکْ maḡa-k, a mouse.

§ 37.

8) Karai, garai, gūʀai (fem. kare, gare, gūʀaī and gūre). It appears, that these affixes, which are of rare occurrence, comprise both diminutive affixes k, g and ʀ (r). E. g.

تَوْتَا-کَرِای tōta-karai, swallow, from تَوْتَا tōtā, parrot.

وَزْ-گَرِای }  
 وَزْ-گُورِای } a kid, from وَزْ vuz, a he-goat.

garai is now and then also added to adjectives, as :

نیمگاری nīm-garai, incomplete (a little half), from نیم nīm, half.

9) ūn-garai. This affix, which is only found in a few words, is identical with garai, with the only difference, that ūn (= ū) is used as conjunctive vowel; e. g.

باجونگاری bač-ūngarai, a little infant, from باجی bačai, infant.

10) ū-ṭai, ō-ṭai (fem. ūṭai, ōṭai with subst., ūṭe, ōṭe with adj.). The origin of these (identical) affixes is somewhat obscure. There can be no doubt, that ū and ō are conjunctive vowels, the proper diminutive affix is therefore ṭai. We find the very same affix in Sindhī, ūṭō or ōṭō (Sindhī Gram. § 11). It is probable, that r has been first changed to ḍ (ڑ, as already in Prākṛit) and thence to ṭ. Before ū-ṭai or ōṭai a final vocalic termination is dropped. This diminutive affix is not only joined to substantives but also to adjectives. E. g.

ساروتی sar-ōṭai, a little, man, from ساری sarai, man.

کچوتی kač-ūṭai, very small, from کچ kač, small.

جینوتی jin-ōṭai, a little girl, from جینی jinaī, girl.

11) gūṭai or gōṭai (fem. gūṭai, gōṭai). This affix is apparently a combination of ūṭai (ōṭai) with the affix g = k, like karai and garai. E. g.

ملاکوٹی mullā-gūṭai a little (= ignorant) mullā.

کارکوٹی kār-gōṭai, a small matter, from کار kār, matter.

زارکوٹی zar-gōṭai, a little heart, from زار zarah, heart.

## §. 38.

## V. Composition of nouns.

The Paṣtō uses (abstracted from those, which are directly taken from the Persian), four kinds of compound nouns:

1) Copulative compounds (so-called Dvandva), two nouns being joined together either by the Persian copula , (ō) or by the insertion of the long vowel ā. Such like compounds are considered, from a grammatical point of view, as one word. E. g.



سَروْمَال sar-ō-māl, head and property.

کُورَاکُور kōr-ā-kōr, house by house.

Compositions, made after the analogy of the Persian, by the proposition پَه pah (= Pers. بِه) are not frequent, as: پَه پَه پَه town by town. Juxtapositions, like نَاسْت وَاکَر sitting, standing (= restless), رَاکِر وِرکِر giving to him, giving to me = commerce, are not treated in Paštō as one noun (and therefore no compound), as every word is inflected separately.

2) Dependent compounds (so-called Tatpuruṣa), the first of which is grammatically dependent on the second. The first noun stands mostly in a Genitive-relation to the second, far more rarely is another case-relation implied. E. g.

نور پَرِوَاتَه nvar-prēvātaḥ, sun-set.

کَلَه مَنَار kalāh-minar, a tower of skulls.

In such like compounds the first noun commonly remains unaltered, but a vocalic termination may also undergo a change; so may final ai be changed to a and final āh be dropped altogether.

مِیْرَتُون mēža-tūn, an ants' nest (تُون = Pers. سَتَان), from مِیْرَتِ mēžai.

خَاوَرگَارِی xāvr-gārai, a clay-pit (خَاوَرَه xāvrāh).

اُوسپِن خَرِی ōspīn-xarai iron-dross (اُوسپِنَه ōspīnāh).

Only in poetry such compounds are found, as:

کَمَر پَرُوت kamar-prōt, fallen on the waist.

More common are such compounds, as are formed after the analogy of the Persian, as:

گُوشَه نَشِین gōṣāh-nišīn, sitting in a corner.

گَنَدپُوش gand-pōš, wearing a patched garment.

3) Descriptive compounds (so-called karmadhāraya), in which the first noun nearer defines the second. Properly speaking the Paštō has not formed any compounds of this kind from its own resources, but adopted them from the Persian or the

adjoining Prākṛit idioms, though substituting occasionally a Paṣtō noun\*).

مہاجن mahājan, a banker (a great man) (Hindī).

مہراج maha-rāj, a king (Hindī).

ناپاک nā-pāk, impure (Pers.).

هم زوولی ham- zōvalai, cotemporary (born together).

#### 4) Possessive compounds (so-called Bahuvrīhi).

This class of compounds is very frequent in Paṣtō and formed in various ways, as it comprises again all the three preceding classes. On the whole the Paṣtō agrees therein with the Persian, but it has also formed such compounds, as are foreign to the Persian and are more in accordance with Sanskrit usage.

a) Two substantives may form a possessive compound as:

گل اندامہ gul-andāmāh, having the body of a rose (fem.);

گل اندام is Tatpuruṣa, body of a rose.

سینه کباب sīnāh kabāb, having the breast roasted; سینه کباب

may also be Tatpuruṣa.

b) An adjective or participle perfect is put before a substantive. The substantive itself may either remain unaltered or it changes a final aḥ, āh and the Plural-termination ūnah to ai, ūn-ai respectively, whereby the substantive is transferred to an adjective. The adjective which is placed before the substantive, commonly remains in the Masc. Sing., but it may also take the gender of its substantive.

نیک خوئی nēk xōe, having a good temper.

پاک زروئی pāk zrūnai, having pure hearts (زروئے, Plur. of زروئے).

سپین ویری spīn žīrai, having a white beard (ویره žīrāh).

ویره خوئی vīrāh xūlai, having an open mouth (خوئے xūlāh).

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\*) Appositions, like کوطه سپی Kūṭāh spai, a dog of the Kūṭāh race, cannot be considered as compounds, as every noun is treated as independent; in the fem. therefore کوطه سپی Kūṭāh spai, a bitch of the Kūṭāh race.

c) Another kind of possessive compounds, which is peculiar to the Paṣtō, is formed by placing the adjective or participle perfect after the substantive. When the adjective ends in a consonant, it may add the termination ai, whereas substantives ending in āh drop it before the adjective. E. g.

زوی مری zōe marai, having a dead son.

لاس پرېکړی lās prēkarai, having the hand cut off.

مخ تورې max tōrai, having a black face (تور black).

سترګ وړی starg važai, having hungry eyes.

## VI. Formation of the gender.

### § 39.

The Paṣtō has, like most of the Indian Prākṛit tongues, lost the neuter and distinguishes only between masculine and feminine. The gender is on the whole very easily recognisable by the terminations of the nouns (§ 9. 10); only the termination *ā* causes some difficulties, though the pronunciation itself clearly distinguishes between masculine (āh) and feminine nouns (āḥ).

The gender is either expressed by different nouns, as it is the case in most languages with nouns denoting relationship, like:

پلار plar, father, مور mōr, mother; ورور vrōr, brother, خور xōr, sister; مېړه mēṛah, husband, ډرتېنه artīnāḥ, wife; زوی zōe, son, لور lūr, daughter;

the same is the case with some common domestic animals, as سنده sandaḥ, a male buffalo, مېشه mēšāḥ, a female buffalo: or the feminine is formed from the masculine by a different termination. This is done in the following manner:

1) From masc. nouns ending in a consonant the feminine is formed by adding the termination āḥ (§ 10, 2), as:

ځميار ɟamiār, a tanner, fem. ځمياره ɟamiār-āḥ, the wife of a tanner.

غل ɟal, a thief, fem. غله ɟlāḥ (instead of ɟal-āḥ) a female thief.

Those nouns, which have deepened original *ā* to *ō* or *ū* in the Nom. Sing., restore it again, but shortened before the fem. termination *āh*, which is accented.

شپون *špūn*, shepherd, fem. شپنه *špān-āh*, shepherdess.

پښتون *paštūn*, an Afghān, fem. پښتنه *paštān-āh*, an Afghān woman.

The same rule holds good in reference to adjectives ending in a consonant (§ 86).

ډیر *dēr*, much, fem. ډیره *dēr-āh*.

رونړ *rūr*, bright, fem. رنړه *ranr-āh*.

خورب *tōrb*, fat, fem. خوربه *tarb-āh*.

2) From masc. nouns, ending in *ai* the feminine is formed by changing final *ai* to *aī* (seldom to *ī*), as:

دُرَانِي *durānai*, a Durāni, fem. دُرَانَاي *durānaī*, a female Durānī.

تُوراي *tōrai*, a bullock (with crumpled horns), fem. تُورَاي *tōraī*.

وَرْمْباي *vṛumbai*, the first, fem. وَرْمْبَاي *vṛumbaī*.

پِشاي *pisai*, cat, fem. پِشاي *pišī* (besides پِشِي).

An exception from this rule makes a number of adjectives, which form their feminine not by *aī* but by *e* (cf. § 87, 2); further all participles present and perfect (§ 87, d).

Similarly a number of substantives, especially such, as are originally adjectives, form their feminine by the termination *e*, as:

زَنَراي *zanrai*, a lad, fem. زَنَرِه *zanre*, a girl.

سَرَكُوزِي *sarkūzai*, a hog, fem. سَرَكُوزِه *sarkūze*.

كَچُوتاي *kačūtai*, a little child (dim.), fem. كَچُوتِه *kačūte*.

كُوتاي *kūtai*, a young donkey, fem. كُوتِه *kūte* \*).

وَرَابَانَراي *vrābānrai*, a man of a marriage procession, fem. وَرَابَانَرِه *vrābānre*.

The diminutive affixes *karai* and *garai* form their feminine by *e* (§ 37); so also *garai*, when corresponding to the Persian

\*) Similarly كُوتاي *kūcai*, a young donkey, fem. كُوتِه *kuče*.

affix کر, making, doing (cf. § 87, 2, c). The dim. affix ūrai admits of both fem. terminations, aī and e;

وزگر vuzgarai, a small goat, fem. وزگر vuzgare.

چرکور čirkūrai, a little cock, fem. چرکور and چرکور.

3) From masc. nouns ending in ā the feminine is derived by changing ā to ī, as :

توتا tōtā a parrot, fem. توتی tōtī.

Besides the fem. termination ī however aī is also in use, as :

کاکا kākā, paternal uncle, fem. کاکائی kākāī, paternal aunt.

گودا gōdā, a male puppet, fem. گودائی gōdaī, a female puppet.

Adjectives, ending in ā, remain unaltered in the feminine (§ 38).

4) From masc. nouns ending in aḥ the feminine is formed by changing aḥ to āḥ. Though this change is not expressed in writing, it is heard in pronunciation. E. g.

کارگه kargah, a male crow, fem. کارگاه kargāḥ.

کوتہ kūṭah, dog, fem. کوتاہ kūṭāḥ, bitch.

Adjectives ending in aḥ form their feminine in the same way, cf. §. 90. From substantives, denoting human beings or occupations the feminine is formed by means of the affix anāḥ (Sindhī ānī etc; Sindhī Gram. § 14, 1), before which the termination aḥ is dropped. E. g.

غوبہ gōbaḥ, cowherd, fem. غوبنہ gōbanāḥ, herdsman.

میلہ mēlmaḥ, guest, fem. میلنہ mēlmanāḥ, female guest.

5) From masc. nouns ending in e the feminine is formed by adding the termination āḥ, before which final e is changed to y. E. g.

آشنای āšnāe, acquaintance, friend, fem. آشنایہ āšnāy-āḥ.

سوئی sōe, hare, fem. سوئے sōy-āḥ.

The same is the case with adjectives, § 91.



6) From masc. nouns ending in ī the feminine is formed by changing ī to aī, as\*):

دوبی dōbī, a washerman, fem. دوباى dōbaī, washerwoman.

کُمکى kumakī, a helper, fem. کُمکای kumakaī.

With nouns denoting human and other living beings (of a higher kind) or occupations, the fem. termination اَنَـہـ anāh (Sindhī ānī, Sindhī Gram. § 14, 4) is also in use, before which final ī is either dropped or changed to y, when preceded by a vowel.

مُوجى mōčī, a shoemaker, fem. مَوجَہـ mōč-anāh.

مَایى mā-ī a barber, fem. مَایَنَہـ nāy-anrāh.

ہاتى hātī, elephant, fem. ہاتَنَہـ hāt-anrāh.

Adjectives, ending in ī (mostly of foreign origin) remain unchanged in the feminine § 92.

7) From masc. nouns ending in ō a feminine is only rarely formed, as most nouns with the termination ō are generis communis (§ 9, 4). When a feminine is formed, it is done by adding the fem. termination āh and changing (for euphony's sake) at the same time final ō to v. E. g.

کَرسَاوِ kārṣā-ō, a long faced person, fem. کَرسَاوِہـ kārṣāv-āh.

Adjectives in ō remain unchanged in the feminine. § 89.

8) From masc. nouns ending in ū the feminine is formed by adding the fem. termination āh, before which final ū is changed to av, as:

ٲاٲو taṭū, a pony, fem. ٲاٲاوِہـ taṭav-āh.

Some substantives in ū are generis communis § 9, 8.

With nouns denoting human beings, the fem. termination ānāī (ānraī) = Sindhī ānī (Sindhī Gram. § 14, 3), is also found, before which final ū is changed to the semivowel v, as:

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\*) That Arabic words ending in ī, may have āh in the fem., is understood, as: نَبى nabī, prophet, fem. نَبیَہـ nabiāh, prophetess. Some are generis communis, as هَادى hādī, m. and fem., a guide.

هِنْدُو hindū, a Hindū, fem. هِنْدَوَانِي hindv-āṇai, a Hindū woman.

Adjectives in ū remain unchanged in the feminine, §. 92.

9) From masc. nouns ending in au a feminine is seldom formed as: پَيْرَو pairau, a follower, fem. پَيْرَوَه pairau-āh (pairav-āh). About the fem. termination of the numeral adjective يَو yau, one, see §. 92, 8; 94.

### III. Section.

#### Flexion of the noun.\*)

##### §. 40.

From a grammatical point of view the Paštō has no declension, as little as the modern vernaculars of India. The old case-remnants, which are as yet found in the Indian Prākṛit idioms, have totally disappeared in Paštō and the whole declensional process is made up by means of prefixes and postfixes.

The whole declension of the Paštō noun is therefore concentrated in the formation of the Plural and of the Formative Singular and Plural (the so-called oblique case), from which, by prefixing or postfixing certain particles, the several cases are formed.

##### §. 41.

#### I. Formation of the Plural.

The crude form of a noun represents in Paštō always the Nom. Sing., from which, according to the following rules, the Nom. Plural is formed.

We must treat separately of masc. and fem. nouns, every gender forming its Nom. Plur. in a different manner, according to its termination.

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\*) The Paštō has neither a definite nor indefinite article; see §. 178.

## A. Formation of the Plural of masc. nouns.

### §. 42.

#### 1) Nouns ending in a consonant.

These form their Nom. Plur.

##### a) by adding the termination ān.

This Plural-termination, which the Paštō has in common with the Persian, is commonly used in such nouns, as denote animate objects, as:

مَلِك malik, a chief, Plur. مَلِكَان málík-ān.

مَار mār, a snake, Plur. مَارَان mār-ān.

But this rule is by no means strict; for many nouns, denoting inanimate objects, take also the termination ān or use promiscuously ān and ūnah(b), as:

خَاه fāh, a well, Pl. خَاهَان fāh-ān or خَاهُونَه fāh-ūnah.

شُونَد šūnd, lip, Pl. شُونَدَان šūnd-ān.

To this Plur. affix ān the poëts add again (as well as to the Plur. termination gān) the termination ē (= ān-ē) and transfer thus the masc. Plur. termination to the feminine, as: دِلْبَرَانِي dilbar-ān-ē, heart-ravishing (women).

##### b) by adding the termination unah (ūna).

This Plur. termination (which, according to its origin, is identical with the preceding, ā having been changed to ū) is commonly used in nouns denoting inanimate objects, far less in such as imply living beings. E. g.

کُور kōr, house, Pl. کُورُونَه kōr-ūnah.

گُل gul, rose, Pl. گُلُونَه gul-ūnah.

غار yar, mountain, Pl. غَارُونَه yr-ūnah. \*)

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\*) With ejection of a (instead of yar-ūnah), the Paštō being very fond of such hard initial sounds. Similarly کَال kāl, year, is also often shortened to کَالُونَه kal-ūnah (instead of کَالُونَه).

The following nouns' denoting animate objects, always form their Plural by ūnah;

آس ās, horse, Pl. آسُونَه āsūnah.

پَلار plār, father, Pl. پَلارُونَه plārūnah.

تَرْبُور tarbūr, a cousin, Pl. تَرْبُورُونَه tarbūrūnah.

چَل γal, thief, Pl. چَلُونَه γlūnah.

c) by adding the termination aḥ.

Some nouns chiefly monosyllabic ones with radical a or ā, form their Plural by ejecting the short root-vowel and adding the termination aḥ, as:

خَر γar, donkey, Pl. خَرَه γraḥ.

غَر γar, mountain, Pl. غَرَه γr-aḥ.

غَل γal, thief, Pl. غَلَه γl-aḥ.

مَل mal, companion, Pl. مَلَه ml-aḥ.

خَرَشَن γaršan, horse-dung, Pl. خَرَشَنَه γaršn-aḥ.

In the same way form their Plural some adjectives, cf. §. 85.

d) by adding the termination ah.  
(with internal vowel-change).

A certain number of nouns, in which original long a is deepened to ū in the Nom. Sing., restore it again before adding the Plural termination ah. \*) E. g.

پَښْتُون pāštūn, Afghān, Pl. پَښْتَانَه pāštān-ah.

شَپُون špūn, shepherd, Pl. شَپَانَه špān-ah.

بَیْلَتُون bial-tūn, separation, Pl. بَیْلَتَانَه bial-tān-ah.

نَمُونْد nmūnd, prayer, Pl. نَمَانْدَه nmānd-ah.

In the same way a number of adjectives form their Plural, cf. §. 86. Besides this Plural-formation we find also the regular one

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\*) The Plural termination ah differs so far from the fem. termination āh see § 39, i.

(ūnah) in use, but only in nouns denoting inanimate objects, as:

نمُونْدُ nmūd, Pl. نمُونْدُونَه nmūd-ūnah.

The following two nouns form their Plural somewhat irregularly, by changing the final ū to a before the termination ūnah:

زَنگُون zangūn, knee, Pl. زَنگُونَه zangan-ūnah.

وَرُون vrūn, the thigh, Pl. وَرُونَه vran-ūnah.

e) by adding the termination ahār.

This Plural termination is only added to such nouns, as denote a sound, as:

تَرَب trap, the sound of a jump, Pl. تَرَبَهَار trap-ahār.

غُرُومب ḡurumb, a boom, Pl. غُرُومبَهَار ḡurumb-ahār.

Some of these nouns are only used in the Plural, as: كَشَهَار kaš-ahār, rustling.

f) by changing final radical a to ʾ.

This Plural formation, which is effected by a slight change of the final vowel of the noun, is quite peculiar to the Paštō. E. g.

سَخَر sẖar, stone, Pl. سَخَر sẖar.

نَبَتَر naštār, pine-tree, Pl. نَبَتَر naštār.

شَادُونَك šadūnak, a hermaphrodite, Pl. شَادُونَك šadūnak.

مَیَن mayan (adj.) a lover, Pl. مَیَن mayan.

There is a small number of nouns of this kind, the Plural of which must be well taken notice of.

In the same way form their Plural all adjectives, made up by means of the affixes زَن, zan, (جَن, ژَن) and گَر gar, when used substantively.

Very likely from the same reason the Infinitive (ending in -اَل) is also treated as a Plurale tantum.



g) by adding the termination **ah** (a).  
(in conjunction with numerals \*).

Not to be confounded with the Plural formation c) d) is the Plural termination **ah**, which does not require any vowel change within the noun and is only added to nouns, denoting inanimate objects, when preceded by a numeral. E. g.

درې کاله drē kāl-ah, three years; شپېته هنر špētah hunar-a, sixty artifices.

کس kas, somebody, a person, may also take the Pl. termination **ah** (a), when preceded by a numeral, as تېرئو کس tērsū kas-a, three hundred men.

Instead of this Plural formation the common one (ending in **ūnah**) may be optionally used, as: درې کالونه drē kāl-ūnah, three years.

#### h) Irregular Plural formation.

ورور vrōr, brother, forms its Plural quite irregularly ورونه vrūṇah (also written ورونه).

Many nouns are considered as collective in Paštō and are therefore constructed as Plurals, without taking any of the preceding Plural terminations. Such are: پنیر panīr, cheese, غنم ḡnam, wheat, سیو sēv, apple, کچ kuč, butter, مالوچ mālūč, cleaned cotton, and many others.

#### §. 43.

#### 2) Nouns ending in **ai**.

These form their Plural by changing **ai** to **ī**, as:

لندې lindai, archer, Pl. لند-ī lind-ī.

کسې kas-ai, pupil of the eye, Pl. کس-ī kas-ī.

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\*) To these may also be added indefinite pronouns as: څو څو, some, etc.

Some nouns are only found in the Plural, as:

بُوتْ سُورِ bŭtsūrī, bran; تَرْسَرِ tarsarī, yellowish spots on the skin;  
غَوَرِ gvarī, clarified butter; نَمَرِ nmarī, clothes.

The following nouns assume different terminations in the Plural:

پَیرِ pērai, a demon, one of the Genii, Pl. پَیرِ pēr-i and  
پَیرِیان pēri-ān.

مَرِیْ mrai-ai, slave, Pl. مَرِیْ mrai-i or مَرِیان mrai-ān  
or مَرِیُونَه mrai-ūnah.

#### §. 44.

#### 3) Nouns ending in ā.

These form their Plural after the analogy of the Persian by adding the termination ān with euphonic y or g inserted between the final vowel of the noun and the termination, as:

گَدَا gadā, a beggar, Pl. گَدَا یَان gadā-y-ān

مَامَا māmā, paternal uncle, Pl. مَامَا گَان māmā-g-ān.

گُودَا gōdā, puppet, Pl. گُودَا گَان gōdā-g-ān.

Arabic nouns, ending in ā in the broken Plural, may besides add the Pl. termination y-ān or g-ān, as: اُمَرَا umarā (from اُمَیر) nobles, Pl. اُمَرَا یَان umarā-y-ān or اُمَرَا گَان umarā-g-ān.

Some nouns ending in ā are considered collective and take therefore no Plural termination, as: چُورَا Sing. and Pl., bangle;  
صَبَا sabā, morning breeze; پَیشُوا pēšvā, guide, leader.

#### §. 45.

#### 4) Nouns ending in ō. \*)

These form their Plural in a threefold manner:

a) by adding the termination ān, when the noun denotes an animate object, as:

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\*) Now and then only written with final u (Pēš).

سَقَّاءُ saqqāō, a water-carrier, Pl. سَقَّاءُونَ saqqāō-ān.

b) by adding the termination gān, may the noun denote an animate or inanimate object, as:

سَكَلَاوُ saglāvō\*), an otter, Pl. سَكَلَاوُونَ saglāvō-gān.

بَانِرُ bānrō, eyelash, Pl. بَانِرُونَ bānrō-gān.

c) by adding the termination ūnah, when the noun denotes inanimate objects, as:

پِتَاءُ pitā-ō, sun's ray, Pl. پِتَاءُونَه pitāō-ūnah.\*\*) )

سَكُو skō, stitch, Pl. سَكُونَه skō-ūnah.

It is to be noted, that پَاءُ pāō, a quarter, when preceded by a numeral, forms its plural by adding ah (a), before which ō is changed to v, as دَرِی پَارَ drē pāva, three quarters.

Some nouns are considered as collectives and do not take any Plural termination, as: تِیکَاوُ tīkāō, abode, etc.

#### §. 46.

##### 5) Nouns ending in aḥ.

These form their Plural in different ways:

a) they remain unchanged in the Plural, so that the number must be gathered from the context. To this class belong all verbal nouns ending in aḥ (§. 12), which are always treated as Pluralia tantum. E. g.

غَارْمَه yārmah, noon-day heat, Pl. غَارْمَه yārmah.

خَاتَه xātah, ascending, Pl. (from خَتَل).

b) or they drop final aḥ and add the termination ān, when denoting living beings, or ūnah, when denoting things and abstract ideas. E. g.

\*) Also pronounced saglāv, in which case its Plural is saglāv-ān.

\*\*) These and similar nouns ought to be written سَكُونَه, پِتَاءُونَه, but the Hamzah (or ی) is never written.

لَبِوَهْ lēvāh, wolf, Pl. لَبِوَانْ lēv-ān.

كَارَغَهْ kāryāh, crow, Pl. كَارَغَانْ kāry-ān.

زَرَهْ zrah, heart, Pl. زَرُونَهْ zr-ūnah.

The following nouns, denoting living beings, are to be noted as exceptions:

تَرَهْ trah, uncle, Pl. تَرُونَهْ tr-ūnah.

مَبْرَهْ mērah, master, husband, Pl. مَبْرُونَهْ mēr-ūnah.

نَيْكَهْ nīkah, paternal grand-father, Pl. نَيْكُونَهْ nīk-ūnah.

وَرَارَهْ vrārah, nephew, Pl. وَرَارُونَهْ vrār-ūnah.

c) or they add simply the termination gān; this is done chiefly by nouns denoting animate objects, but also by those, which denote things. Most Persian words ending in ـه take this Pl. termination. E. g.

لَبِوَهْ lēvāh, wolf, Pl. لَبِوَهْكَانْ lēvāh-gān \*) (لَبِوَتْكَانْ).

شِيعَهْ šīzah, a Shīah, Pl. شِيعَهْكَانْ šīzah-gān.

نَانْگَهْ nāngah, black-berry, Pl. نَانْگَهْكَانْ nāngah-gān.

d) Some few nouns form their Plural by adding the termination ānah, before which final āh is dropped, as:

مَيْلْمَهْ mēlmah, guest, Pl. مَيْلْمَانَهْ mēlm-ānah.

In the same way form their Plural all nouns compounded with the affix بَه (= Sansk. प), as:

غَوْبَهْ γōbah, cowherd, Pl. غَوْبَانَهْ γōb-ānah.

كَوْرَبَهْ kōrbah, master of the house, Pl. كَوْرَبَانَهْ kōrb-ānah.

مَالْگَبَهْ mālgbah, collector of salt, Pl. مَالْگَبَانَهْ mālgb-ānah.

#### §. 47.

##### 6) Nouns ending in e.

These form their Plural, when denoting animate objects, by adding the termination ān, and when denoting inanimate

\*) When final āh, āl, ān etc. of polysyllabic nouns is followed by another syllable, ā passes naturally into the more distinct a.

objects, by adding the termination ūnah, before which termination final e is changed to y. E. g.

آشنای āšnāe, friend, acquaintance, Pl. آشنایان āšnāy-ān.

دوی dōe, custom, Pl. دویونه dōy-ūnah.

#### Irregular Plural formation.

زوی zōe } son, Pl. زامن zāman } or زهمن zahman.  
خوی qōe } خامن qāman }

غوشوی γōšōe } cow-dung, Pl. { غوشایه γōšāyah.  
خوشوی χōšōe } خوشایه χōšāyah.

#### §. 48.

#### 7) Nouns ending in ī.

These form their Plural by adding the termination ān (seldom gān); before this Plural termination final ī is pronounced either as i or iy.

بندی bāndī, a captive, Pl. بندیان bāndi-ān.

سپاهی sipāhī, a soldier, Pl. سپاهیان sipāhi-ān.

سلمچی silamčī, a wash-hand basin, Pl. سلمچیان silāmči-ān.

سلائی salāī, the upright post of a Persian wheel, Pl. سلائیگان salāi-gān.

#### §. 49.

#### 8) Nouns ending in ū.

These form their Plural by adding either the termination ān or gān. E. g.

کندو kandū, a corn-bin, Pl. کندوان kándū-ān.

سارو šārū, a Maina (bird) Pl. ساروگان šārū-gān.

باهو bāhū, an ornament for the arm, Pl. باهوگان bāhū-gān.



Some nouns ending in ū are considered as collectives and do therefore not assume a Plural termination, as: آرزو ārzū, Sing. and Plur., wish; دَرو dārū, medicine; تماکو tamākū, tobacco.

§. 50.

9) Nouns ending in au.

These form their Plural, when denoting animate objects, by adding the termination ān, and when denoting inanimate objects, by adding that of ūnah. E. g.

پیرو pairau, a follower, Pl. پیروان pairau-ān.

پالو palau, hem of a garment, Pl. پالوونه palau-ūnah.

Some nouns ending in au are considered as collectives, as جو jāu, Sing. and Pl., barley.

**B. Formation of the Plural of fem. nouns.**

§. 51.

1) Nouns ending in a consonant (i. e. ě).

We have subsumed these nouns (§. 10, 5) under those, which end in ě, because they have now dropped in the Nom. Sing. (original) final e. But as they deviate in the formation of their Plural from those, which have retained final e in the Nom. Sing., they must be treated here separately.

But, this class of fem. nouns, which have dropped final e in the Nom. Sing. and restore it again in the Nom. Plur. (as well as in the Format. Sing.) must not be confounded with those, which likewise end in a consonant in the Nom. Sing., but do not add e to the Format. Sing. and form their Plural irregularly. We must therefore distinguish:

a) Fem. nouns, which add e in the Nom. Plural.

These are the following:

بجل bijal, a knuckle-bone, Pl. بجلِ bijal-e (بجلی).

بَرَسْتَن brastan, coverlet, Pl. بَرَسْتَن brastan-e.

بَغْ bān, a rival wife, Pl. بَغْ bān-e.

بُورْجَل bōrjal, abode, home, Pl. بُورْجَل bōrjal-e. \*)

بَوْل baul, urine, Pl. بَوْل baul-e. \*\*)

پَلْتَن palṭan, battalion, Pl. پَلْتَن palṭan-e.

تَخِخْ tayāḍ	adze, Pl.	تَخِخْ tayāḍ-e
تَرْشِخْ taršāḍ		تَرْشِخْ taršāḍ-e

تَنْدَار tandār	father's brother's wife, Pl.	تَنْدَار tandār-e
تَنْدُور tandōr		تَنْدُور tandōr-e

تَبَر tabar, wife, Pl. تَبَر tabar-e.

جَل jāl	a maid, Pl.	جَل jāl-e
جَن jān		جَن jān-e

چَار čār, work, Pl. چَار čār-e.

چَنگَل čangul, claw, Pl. چَنگَل čangul-e.

خَرْمَن ṭarman, skin, Pl. خَرْمَن ṭarman-e.

خَنگَل ṭangal, the forearm, Pl. خَنگَل ṭangal-e.

خَپَر ṭapar, the palm of the hand, Pl. خَپَر ṭapar-e.

\*) It is also used as a masculine and forms then the Pl. بُورْجَلُونَه bōrjal-ūnah.

\*\*) Mostly used in the Plural.

دَرشَل daršal, the frame of a door, Pl. دَرشَلِ daršal-e.

دَرَکَر drakar the felly of a wheel, Pl. دَرَکَرِ drakar-e.

رُندَار rundār\*), a brother's wife, Pl. رُندَارِ rundār-e.

زَمَنَز žmanz\*\*), comb, Pl. زَمَنَزِ žmanz-e.

سَتَن stan, needle, Pl. سَتَنِ stane.

سُگُل sugul, a kind of buskin, Pl. سُگُلِ sugul-e.

سَمَخ smat	} a cavern, Pl.	سَمَخِ smat-e.
سَمِست samist		سَمِستِ samist-e.

غَنَدَل γandal, sprout, Pl. غَنَدَلِ γandal-e.

غَوَجَل γōjal, cow-pen, Pl. غَوَجَلِ γōjal-e.

غَبِر γēž\*\*\*), embrace, Pl. غَبِرِ γēž-e.

گَاهَر gāhar	} herd of cattle, Pl.	گَاهَرِ gāhar-e
گَوَار gōār		گَوَارِ gōār-e
گَوَهَار gōhār		گَوَهَارِ gōhār-e

لَشْکَر laṣkar†), army, Pl. لَشْکَرِ laṣkar-e.

لَمَن laman, skirt of a dress, Pl. لَمَنِ laman-e.

\*) Other forms are: وَرَنَدَار vrandār, Pl. وَرَنَدَارِ vrandāre;  
وَنَدِيَار vandyār, Pl. وَنَدِيَارِ vandyār-e.

\*\*) Also written (by transposition of letters) مَنگَر mangaz.

\*\*\*) غَبِرُونَه is also used as masc., Pl. غَبِرُونَه.

†) لَشْکَرُونَه laṣkar is also used as masc., Plur. لَشْکَرُونَه laṣkarūnah.

لَنكُور langōr	} a span, Pl.	لَنكُور langōr-e.
لَوِشْت lvēšt		لَوِشْت lvēšt-e.

مَارِج mārij, a flame of fire, Pl. مَارِج mārij-e.

مَتَاك maṭāk, a kind of wallnut, Pl. مَتَاك maṭāk-e.

مَرَز mraz\*), a quail, Pl. مَرَز mraz-e.

مَنكُل mangul, a talon, Pl. مَنكُل mangul-e.

مِيَاشْت miāšt, month, Pl. مِيَاشْت miāšt-e.

مِيچَن mīčan, a handmill, Pl. مِيچَن mīčan-e.

مِيرْمَن mēрман, mistress, Pl. مِيرْمَن mēрман-e.

مِيژ mēž, a ewe, Pl. مِيژ mēž-e.

نَوَرَز nvarz, a sandpiper, Pl. نَوَرَز nvarz-e.

وَات vāt, way, Pl. وَات vāt-e.

وَرَخ vrad	} day, Pl.	وَرَخ vrad-e
رَوَخ rvad		رَوَخ rvad-e

وَرَيَخ varyad	} cloud, Pl.	وَرَيَخ varyad-e
وَرَيَز varyaz		وَرَيَز varyaz-e

وَنَدَر vandar, a tethering rope with nooses, Pl. وَنَدَر vandar-e.

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\*) Also written: نَوَرَز nvaraz, nv = m.

b) Fem. nouns, which form their Plural irregularly.

ٿرور trōr\*), aunt, Pl. ٿرورآني trōr-āne.

ڄور ɟōr, sister, Pl. ڄويندي ɟvēnde (ڄويندي).

درور drōr	} Pl.	درندي drande.
ندرور ndrōr		ندرندي ndrande.

لور lūr, daughter,	Pl. لونڙه lūnṛah
	لونڙي lūnṛe

نڙور nžōr	} son's wife, Pl.	نڙيندي nžēnde
نگور ngōr		نگيندي ngēnde

ڀور yōr, husband's brother's wife, Pl. ڀونڙي yūnṛe.

## §. 52.

### 2) Nouns ending in ā.

These form their Plural, when denoting animate objects, by adding the termination gāne (cf. §. 44), but when they denote inanimate objects, they remain unchanged in the eastern dialect, whereas they add the termination vī (or vē) in the western. E. g.

نيا niā, grandmother, Pl. نياڳان niā-gāne. •

بلا balā, misfortune, Pl. بلا balā, بلاوي balā-vī.

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\*) From another Sing. ٿروري trōre, the Plural ٿرورڳان trōre-gāne is formed. §. 57.



§. 53.

3) Nouns ending in āh.

These form their Plural by changing āh to ē. \*)

بَدَّه bad-āh, bribe, Pl. بَدَّه bad-ē.

لِنْدَه lind-āh, bow, Pl. لِنْدَه lind-ē.

Some nouns ending in āh are considered as collectives and form therefore no Plural, as اَوْبَه ōbāh, Sing. and Pl., water; بَانْرَه bānrāh, eyelash; جُونَه jūnāh, girl etc.

Some foreign nouns ending in āh and denoting animate objects, add also the termination gāne, as:

فِرِيشْتَه firištāh, (fem.) angel, Pl. فِرِيشْتَه مَكَان firištah-gāne.

A certain number of nouns of this class are only used in the Plural:

اِيرِي irē, ashes.

پُوْخَالِي pūḫalē, the hooping cough.

پِیرُونِي pērūne, the Pleiades.

پِشْه pēšē, mockery.

تَرَاوِي tarāvē, a prayer consisting of 20 genuflexions in Ramazān.

تَرْوِي tarvē, sour milk, whey.

خَاوْرِي ḫāvrē, dust, clay.

خَاوْلِي ḫaṭōlē, muddy water.

خَوْلِي ḫvalē, sweat, perspiration.

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\*) In Mss. often written only َ, which, as well as the Sing. ِ, instead of ِه, ought to be avoided.

دُورِی dūrē, fine dust.

رَمِی ramē, dysentery.

زَوِی zavē, matter, pus.

سَرَوَانْدِی sarvānde, fallow land.

سُورِی sūre, shout, noise.

شَلُونَبِی šlōmbē	}	buttermilk.
شُومَلِی šōmlē		

شَنِی šnē, the fruit of the mastin tree.

شُولِی šōlē, rice; شَوْلَه šolāh, the rice plant.

غَنِی yanē, thorns, bramble; غَنَه branch of a thorn tree.

غِلِی yēlē, sheep and goats; غِلَه a herd of sheep and goats.

نَکَرِیَزِی nakrēzē, Henna.

نِیْنِی nīnē, roasted grain; نِیْنَه a grain of parched corn.

وَاوَرِی vāvrē, snow.

وَرَبُوشِی vurbūšē	}	barley; وَرَبُوشَه a corn of barley.
اَوَرَبُوشِی orbūšē		

وَرِجِی vrijē	}	rice; وَرِجَه etc. a corn of rice.
وَرِیژِی vrižē		
وَرِیژِی vrižē		

وِیْنِی vīnē, blood.

§. 54.

4) Nouns ending in ō.

These form their Plural by adding the termination gāne, be they denoting animate or inanimate objects; cf. §. 45, b).

پیشو pišō, a cat, Pl. پیشوگان pišō-gāne.

پائکو pāekō, a flail, Pl. پائکوگان pāekō-gāne.

Some nouns ending in ō are considered as collectives and remain therefore unchanged in the Plural, as: برخو barxō, Sing. and Pl., cheek; زانکو swing, cradle; ورشو vursō, meadow.

§. 55.

5) Nouns ending in ī.

These form their Plural:

a) when denoting animate objects, by changing final ī to aī, or by adding the termination gāne or āne, the latter chiefly, when the masc. Plur. termination ends in ān (§. 48).

سہیلی sahelī, a handmaid, Pl. سہیلای sahelāī.

دائی dāī, a nurse, Pl. دائیگان dāī-gāne.

ہادی hādī, a female guide, Pl. ہادیان hādī-āne.

پیشی pišī, cat, Pl. پیشیان pišī-āne.

b) by changing final ī to aī, when denoting inanimate objects, as:

دُشنی dušnī, enmity, Pl. دُشنای dušnaī.

ٹاشتِی ṭaštī, breakfast, Pl. ٹاشتای ṭaštaī.

§. 56.

6) Nouns ending in aī.

These remain unchanged in the Plural, as:

جِنَی jinaī, girl, Pl. جِنَی jinaī.

گَڼرَی gāṇṛaī, oil-press, Pl. گَڼرَی gāṇṛaī.

§. 57.

7) Nouns ending in e.

There are very few fem. substantives ending in e. They form their Plural either by adding the termination gāne or āne; before the latter a euphonic y may be inserted (= -y-āne\*). E. g.

تُرُورَی trōre, aunt, Pl. تُرُورَی گَڼ trōre-gāne.

نَاوِی nāve, bride, Pl. نَاوِی یَڼ nāve-y-āne.

From this class of nouns those are to be well distinguished, which end likewise in e, but which are (originally) adjectives used substantively and follow therefore the Plural-formation of the adjectives, by changing final e to ī (§. 87, 6. c. a.).

سَرُکُوزِ sarkūze\*\*), a sow, Pl. سَرُکُوزِ sarkūzī.

مَرُغِی maryame, a female kid, Pl. مَرُغِی maryamī.

§. 58.

8) Nouns ending in ū.

The few fem. nouns ending in ū form their Plural, denote they animate or inanimate objects, by adding the termination gāne. E. g.

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\*) In Qandahār تُرُورَی and نَاوِی remain unchanged in the Plural.

\*\*) Literally: having the head downwards.

میلو mīlū, a female bear, Pl. میلوگان mīlū-gāne.

برجو barjū, a hone, Pl. برجوغان barjū-gāne.

## II. The formation of the Formative Singular and Plural.

### §. 59.

Before the prefixes and postfixes (see sub III), by means of which the several cases are made up in Paštō, can be connected with the noun, it must first be put in the Formative or oblique case (Sing. and Plural), which is always identical with the Instrumental; after this is done, the prefixes or postfixes do not any longer affect the noun.

### 1) The Formative of the Singular.

#### §. 60.

#### A. The Formative of masc. nouns.

a) Nouns ending in a consonant remain unchanged in the Format. Sing. Excepted are those nouns, in which original ā is changed to ū in the Nom. Sing. (§. 42, d). In their Format. Sing. ā reappears again and at the same time ah is added to the theme, so that the Format. Sing. and the Nom. Plur. outwardly coincide. E. g.

شپون špūn, shepherd, Form. Sing. شپانه špān-ah.

نوم nūm, name, Form. Sing. نامه nām-ah.

This rule however is not strict and in many instances the Form. Sing. is not distinguished from the Nom. Sing., especially in nouns denoting inanimate objects.

Those nouns, which according to §. 42, c, form their Plural by adding the termination ah, form their Form. Sing. in the same way, as:

غار yar, mountain, Form. Sing. غره yr-ah.

مل mal, companion, Form. Sing. مله ml-ah.



b) Nouns ending in ai change it to ī, as:

سُونْگَی songai, a dwarf, Form. Sing. سُونْگِی song-ī.

c) Nouns ending in ā, ǝ, aḥ, e, ī, ū, au remain unchanged in the Format. Sing. The only exception is the numeral یَو yau, one, the Formative of which is یَوَه yau-aḥ.

### §. 61.

#### B. The Formative of fem. nouns.

a) Those nouns, which are comprised in the list of §. 51, a, form the Format. Sing. by restoring (original) e, so that the Form. Sing. and the Nom. Pl. are outwardly identical. E. g.

لَار lār, way, Form. Sing. لَارِ lār-e.

Those under §. 51, b, remain unchanged in the Form. Sing., as:

مُور mōr, mother, Form. Sing. مُورِ mōr.

b) Nouns ending in ā remain unchanged in the Form. Sing.

c) Nouns ending in āḥ change it to ē, as:

سَرْوَه sārveh, cypress, Form. Sing. سَرْوِی sarv-ē.

Such nouns, as are borrowed from the Arabic or Persian and are still treated as foreign words, remain unchanged in the Format. Sing., as لَالَه lālāḥ, a tulip, Form. Sing. لَالَاهِ lālāḥ; جُمْلَه jumlah, total sum\*), all (لَه جُمْلَه, دَ جُمْلَه etc.); غَلَه galāḥ, corn.

d) Nouns ending in ǝ remain unchanged in the Form. Sing.

e) Nouns ending in ī change it to aī, as:

سَهِيلِی sahelī, handmaid, Form. Sing. سَهِيلَايِ sahelai.

گَرْمِی garmī, heat, Form. Sing. گَرْمَايِ garmāi.

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\*) جُمْلَه is also treated like an adjective and constructed accordingly, cf. §. 90.

A few nouns remain unchanged in the Form. Sing., as سِيزَنِي sīznī, a swaddling band, Form. Sing. سِيزَنِي sīznī, and commonly all foreign nouns, as دَائِي dāī, a nurse; هَادِي hādī, a (female) guide.

f) Nouns ending in āī remain unchanged in the Form. Sing.

g) The few substantives ending in e remain unchanged in the Form. Sing., as نَاوِي nāvē, bride, Form. Sing. نَاوِي nāve.

Those nouns, which are originally adjectives (§. 57), change e to ī in the Form. Sing., as سَرَكُوزِي sarkūze, a sow, Form. Sing. سَرَكُوزِي sarkūzī.

h) Nouns ending in ū remain unchanged in the Form. Sing.

## §. 62.

### 2) The Formative of the Plural.

The termination of the Formative Plural is ॐ (Hindī ॐ, Sindhī and Panjābī ă = Prāk. Gen. Plur. **आण** or **आण\***), which is either added to the Plural terminations, as ān-ॐ, ūn-ॐ (ah being dropped before it), gān-ॐ, or which is affixed to the theme itself\*\*), by dropping the Plural termination altogether, as پَلَارُ plār-ॐ (Plur. پَلَارُونَه = پَلَارُونَه plār-ūn-ॐ. Entering into particulars we have to consider:

## §. 63.

### A. The Formative Plural of masc. nouns.

a) Nouns ending in a consonant form their Nom. Plural, as we have seen, in different ways:

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\*) Compare my Essay: „On the declensional features of the North-Indian Vernaculars“, Journal of the Royal Asiatic Society, Vol. XLX, Part 4, p. 402 sqq.

\*\*) This is always the case with all collective nouns.

α) Those ending in the Plural in ān, ūnah (§. 42, a. b.), add the Format. Plur. affix ̄o\*) either to these terminations, as ān-̄o, ūn̄o, or they add it directly to the crude form of the noun, as:

مَلِكَانِ malik-ān, chieftains, Form. Pl.	مَلِكَانُو malik-ān-̄o	}
„ „	مَلِكُو malik-̄o.	
آسُونَه ās-ūnah, horses, Form. Pl.	آسُونُو ās-ūn-̄o.	}
„ „	آسُو ās-̄o.	

β) Those ending in the Nom. Pl. in aḥ (§. 42, c) drop it before the affix ̄o, as:

عُرُ γr-aḥ, mountains, Form. Pl. عُرُو γr-̄o.

γ) Those ending in the Nom. Pl. in ah (§. 42, d) drop it before the affix ̄o, as:

شِپَانَه špān-ah, shepherds, Form. Pl. شِپَانُو špān-̄o.

The long (radical) ā however is now and then shortened, especially in such nouns, which are originally adjectives, as:

پَشْتَانَه paštān-ah, Format. Pl. پَشْتَانُو paštān-̄o.

The affix ̄o also accedes in many cases to the crude form of the Nom. Sing. without any internal vowel change, as پَشْتُونُو paštūn-̄o. This is frequently the case with nouns denoting inanimate objects.

زَنْكُون zangūn, knee and وُرُون vrūn, the thigh (both in the Form. Sing. زَنْكَانَه zangānah and وُرَانَه vrānah), drop in the Plural the termination ūnah before the affix ̄o, as:

وُرُونَه vran-ūnah, Form. Pl. وُرُونُو vran-̄o.

زَنْكُونَه zangan-ūnah, Form. Pl. زَنْكُونُو zangan-̄o.

δ) nouns ending in the Plur. in ahār (§. 42, e) or which change final a to ʾa (§. 42, f) simply add the affix ̄o, as: ahār-̄o, مَيَانُو mayan-̄o\*\*); final ah (§. 42, g) is always dropped before ̄o, as: کَالُو kāl-̄o (or کَالُونُو kal-ūn-̄o), وُرُونُو vrūn-̄o (§. 42, h).

\*) This affix ̄o is frequently written by Pěš (ـ) only, which is to be disproved of.

\*\*) The affix accedes in this and similar cases to the crude form (Nom. Sing.).

b) Nouns ending in ai, Pl. ī, add the Formative affix ō to the Pl. termination ī, which becomes thereby iy-(ō) or i (ō), or is even dropped altogether, as:

شِکْرِی šikr-ī, hawks, Form. Pl.  $\left\{ \begin{array}{l} \text{شِکْرِیو} \text{ šikr-iy-ō or šikr-i-ō.} \\ \text{شِکرو} \text{ šikr-ō.} \end{array} \right.$

Those ending in ān, ūnah form the Form. Pl. regularly in ān-ō, ūn-ō, or add the affix ō to the crude form of the noun, as:

$\left. \begin{array}{l} \text{مَرِی} \text{ mrai-ī} \\ \text{مَرِیَان} \text{ mrai-ān} \\ \text{مَرِیُونَه} \text{ mrai-ūnah} \end{array} \right\} \text{slaves; Form. Pl. } \begin{array}{l} \text{مَرِو} \text{ mrai-ō} \\ \text{مَرِیَانو} \text{ mrai-ān-ō} \\ \text{مَرِیُونو} \text{ mrai-ūn-ō.} \end{array}$

c) Nouns ending in ā, Nom. Pl. y-ān, gān (§. 44) add the affix ō to these Pl. terminations, as y-ān-ō, gān-ō. The Arabic broken Plurals ending in ā simply add the affix ō as اُمَرَاءُ umarā, nobles, Format. Pl. اُمَرَاءو umarā-ō. The same is the case with collective nouns, as چُرَّاه چُرَّاه čūrā, a bangle, Sing. and Plur., Form. Pl. چُرَّاهو čūrā-ō.

d) Nouns ending in ō, Nom. Pl. ān, gān, ūnah (§. 45), form their Form. Pl. by ān-ō, gān-ō, ūn-ō or add the affix ō to the crude form of the noun with inserted euphonic v, as سَقَّاهو saqqāo-v-ō.

e) Nouns ending in aḥ, Nom. Pl. aḥ (§. 46, a), drop final aḥ and add the affix ō, as وَبِشْتَه vēšt-aḥ, hairs, Form. Pl. وَبِشْتو vēšt-ō\*). Those ending in the Nom. Pl. in ān, gān, and ūnah

\*) Some nouns may remain unchanged in the Format. Pl., as دَوَارَه dvārāh, both, دَوَارَه دَوَارَه da dvārāh, of both; جُمْلَه jumlah, all, دَجُمْلَه, of all; هَمَه hamah, all, دَ هَمَه da hamah, of all. Thus we find also دَ مِلْمَانَه da mēlmānah, instead of دَ مِلْمَانو, as: خِدْمَت دَ دَ خَبِشَن دَ مِلْمَانَه هَه خَاي كَوِيَن, she should serve the guests of her Lord (Gulsh. I, 62).

(§. 46, b. c) change these Pl. terminations in the Format. Pl. to ān-ō, gān-ō, ūn-ō.

Foreign nouns ending in ah retain this final syllable and add to it ō or v-ō in the Form. Pl., as:

كَهَنَه kahinah, priests (from Arab. كَاهِن), Form. Pl. كَهَنَهَوُ kahinah-ō.

هَزَارَه hazārah, the Hazārah prople, Form. Pl. هَزَارَهَوُ hazārah-vō.

Those nouns in aḥ, which in the Nom. Pl. add the termination ānah (§. 46, d), drop final ah before ō, as مَيْلَمَانَه mēlm-ānah, guests, Form. Pl. مَيْلَمَانَوُ mēlm-ān-ō.

f) Nouns ending in e (Nom. Pl. -y-ān, y-ūnah, §. 47), ī (Nom. Pl. ān §. 48), ū (Nom. Pl. ān, gān §. 49) and au (Nom. Pl. ān, ūnah §. 50), form the Format. Pl. either regularly by ān-ō, gān-ō, ūn-ō, or add the affix ō to the crude form of the noun, which is also the case with all collective nouns. Irregular Plurals, such as زَمَن زāman, sons (from زَوِي zōe, §. 47) form the Format. Pl. either by زَمَنَوُ zāman-ō or زَوِيَوُ zōy-ō.

#### §. 64.

### B. The Formative Plural of fem. nouns.

a) Nouns ending in the Sing. in a consonant and in the Nom. Pl. in e (§. 51), drop in the Format. Pl. final e before the affix ō, as لَارِ lāre, ways, Form. Pl. لَارَوُ lār-ō; similarly the irregular Plurals (§. 51, b), as خَوِينِد خvēnde, sisters, Format. Pl. خَوِينِدَوُ xvēnd-ō; لُونَرَه lūnrah, daughters, Form. Pl. لُونَرَوُ lūnrō.

b) Nouns ending in ā, which either remain unchanged in the Nom. Pl. or add the termination vī (vē) (§. 52), add the Formative Pl. affix ō to the crude form, with or without euphonic v, as بَلَا balā or بَلَاوِي balāvī, misfortunes, Form. Pl. بَلَاَوُ balā-ō or بَلَاوَوُ balā-v-ō. Nouns ending in gāne change this Pl. termination to



gān-ō, as: نِيَاكَانِ niā-gāne, grand-mothers, Form. Pl. نِيَاكَانُو niā-gānō.

c) Nouns ending in āh, Nom. Pl. ē (§. 53), drop this Pl termination before the affix ō, as: لِنْدِي lindē, bows, Format. Pl. لِنْدُو lind-ō. Collective nouns, which are identical in the Nom. Sing. and Plural, drop final āh before the affix ō, as: اَوْبَه obāh, Nom. Sing. and Pl., water and waters, Format. Pl. اَوْبُو ob-ō.

In the older language and in poetry i (= e) is occasionally preserved before the affix ō, as اَوْبِي ōšē, tears (Nom. Sing. اَوْبِه obāh), Format. Pl. اَوْبِيُو ōš-i-ō.

Nouns ending in the Nom. Pl. in gāne, change it in the Format. Pl. to gān-ō, as: فَرِيْشْتَهْكَانِ firištah-gāne, angels, Format. Pl. فَرِيْشْتَهْكَانُو firištah-gānō; but the forms فَرِيْشْتَهْ firišt-ō, فَرِيْشْتَهْمُو firištah-ō and فَرِيْشْتَهْوُو firištah-vō are also in use.

d) Nouns ending in ō, Nom. Pl. gāne (§. 54), change it in the Format. Pl. to gān-ō. The collective nouns add v-ō in the Format. Pl., as: بَارْخُو bārχō, cheek, Format. Pl. بَارْخُوُو bārχo-v-ō, final ō being shortened in pronunciation to ǒ.

e) Nouns ending in ī, Nom. Pl. aī (§. 55), change the Plur. termination aī to i before the affix ō or drop it altogether, as: سَهِيْلِي sahelāī, hand-maids, Format. Pl. سَهِيْلِيُو sahelī-ō or سَهِيْلُو sahel-ō. The Plural termination gāne and āne is changed to gān-ō and ān-ō.

f) Nouns ending in aī, Nom. Pl. aī (§. 56), always drop final aī before the affix ō, as: كَانِرْآي gānraī, oil-presses, Format. Pl. كَانِرْآو gānṛ-ō.

g) Nouns ending in e, Nom. Pl. āne, gāne (§. 57), change these Plur. terminations in the Form. Pl. to ān-ō, gān-ō.

Those ending in the Nom. Pl. in ī, shorten it to i (or iy-) or drop it altogether before the affix ō, as: **سَرکُوزِی** sarkūzī, sows, Format. Pl. **سَرکُوزِیَو** sarkūzi-ō or: **سَرکُوزَو** sarkūz-ō.

h) Nouns ending in ū, Nom. Pl. gāne (§. 58), form their Format. Pl. regularly by changing gāne to gān-ō.

### III. Formation of cases.

#### Case-prefixes and postfixes.

##### §. 65.

1) The Nominative Sing. has no particular case-sign, but is identical with the crude form of the noun. The Nom. Plur. is recognised by the change of the final syllable or by the several Plural terminations, as shown in §. 42—58.

2) The Accusative has no particular case-sign, but is identical with the Nom. Singular or Plural.

3) The Instrumental\*) Singular and Plural is identical with the Formative Singular and Plural respectively.

All the other cases (the Vocative of course excepted) must be made up by means of prefixes and postfixes, which require the Formative of the noun, which they precede or follow.

4) The Genitive. In order to express a Genitive-relation the Paṣṭō places the prefix **دَ** da\*\*) before the Formative of a noun\*\*\*), which logically stands in the Genitive. The Genitive commonly precedes the governing noun, but it may also follow

\*) See on the formation of the Instrumental my essay: „On the declensional features of the North-Indian Vernaculars, p. 388.

\*\*) That the Paṣṭō Genitive-prefix **دَ** da is identical with the Panjābī dā (Prākṛit **दो** = Sansk. **तस्**) is shown in my essay, „On the declensional features etc. p. 396. 6.

\*\*\*) When a noun, preceded by a numeral ends in ah (§. 42, g), it may remain in the Nom. Plur., though it be governed by a prefix requiring else the Formative, as: **دَ دِری کَالَه** of three years; **دَس تَه دِری کَالَه** after three years, etc.

it; e. g. **دَ کُورَ خَښَتَن** da kōr ṭaṣtan, the master of the house,  
**دَ کُورُونَوُ خَښَتَن** da kōrūnō ṭaṣtan, the master of the houses.

5) The Dative. In order to express the idea of the Dative the Paṣtō employs a variety of particles, which partly precede and partly follow the Formative of a noun.

a) The prefix **وَ** va is now nearly antiquated, but it is frequently met with in older Paṣtō authors and in poetry, as: **وَ سَرِي** va sarī, to a man. There can be hardly a doubt, that this prefix **وَ** is identical with the Pārsī prefix **ō**, which Spiegel in his Pārsī Grammar, p. 55, note, derives from the Zendic preposition avi. With va the postfixes **تَه** tah or **وتَه** vatah are frequently joined, as: **وَ سَرِي تَه** va sarī tah or **وَ سَرِي وتَه** va sarī vatah, to a man.

b) The postfix **تَه** tah and **وتَه**. The postfix **تَه** tah is very likely identical with the Hindūstānī **تائين** taī, Sindhī **ताई** tāī, which is to be derived from the Sansk. **स्थाने**. **وتَه** vatah very probably is the Sindhī postfix **वरि** vaṭe, near to, with.

c) The postfix **لَه** lah and **لَرَه** larah. The postfix **لَه** is very likely identical with the Pārsī postfix **rā**, modern Persian likewise **را** rā, which originally signifies „for the sake of“. The Marāṭhī uses likewise **ला** lā as Dative postfix, which corresponds to the Sindhī **लाइ** lāe, Hindūstānī **لئی** liē, for the sake of.

The postfix **لَرَه** larah has no analogy in the cognate idioms and its origin is therefore doubtful.

6) The Ablative. The idea of the Ablative is expressed partly by prefixes alone, partly by prefixes and a postfix.

a) The most common Ablative prefix is **لَه** lah, which always requires the Formative of a noun, as: **لَه لَښَتِي** lah laṣtī, from a brook. When a noun ends in a consonant\*) or in e, au, the

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\*) Nouns comprised in the list §. 52, a. being excepted.

syllable ah (or only a) is added for euphony's sake, as: لَه غَمَه lah γam-ah (or γam-a), out of grief, لَه زَوِيَه lah zōy-ah, from the son; لَه خَوْر lah ṭau-a, from the ambush (or: lah ṭav-a). Very frequently لَه is also followed by the postfix نَه nah (in the eastern dialect), as: لَه لَبْتِي نَه lah laštī nah, from a brook. When a noun ending in a consonant or e is thus followed by the postfix نَه, the euphonic syllable ah or a is not added, as لَه غَم نَه lah γam nah, out of grief, لَه زَوِي نَه lah zōe nah, from a son; but when لَه is followed by the postposition سَرَه (سَرَه — لَه with), a euphonic ah (a) is commonly added to the noun, as لَه كَوْر سَرَه lah kōr-a sarah, with the house.

The prefix لَه lah (not to be confounded with the postfix لَه) has very likely taken its origin from the Hindī postfix ते or ये, from '(= Prāk. तो = Sansk. तस्), t having passed into l in Paštō; نَه nah we would compare with the Gujārātī Genitive affix nō\*), which in Paštō has become a postposition, so that it has properly in نَه — لَه a double Ablative case-sign.

b) Besides لَه (or نَه — لَه) the Paštō uses also the prefix تَر tar\*), with which the postfix نَه may also be joined as with لَه.

When تَر precedes a noun ending in a consonant or e, au, euphonic ah or a must be added to the noun, as تَر سَر tar sara from the head, تَر خَايَه tar dāyah, from the place (خَاي); before

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\*) Compare: „On the declensional features“ etc. p. 398.

\*\*) تَر tar seems to be identical with لَه as regards its origin, for it is apparently derived from the Sansk. Abl. affix तस्, with transition of s to r.

On the special signification of تَر see §. 174, 7.

the other nouns it requires simply the Formative. But when **تَر** precedes a noun in the Singular ending in *äh* (fem.), it remains in the Nominative, as **تَر خُلَّه** *tar xuläh*, from the mouth. When **تَر** precedes a noun in the Plural, it requires the Formative, as: **تَر لُونِرَو** *tar tünrō*, from the daughters, but nouns with the Plur. termination *ünah* may remain in the Nominative, as: **تَر كَرُونَه** *tar kaž-ünah*, under the chin.

When **تَر** is followed by the postfix **نه**, nouns ending in a consonant or *e*, *au*, do not add a euphonic *ah* or *a*, as **تَر بَبَاخ نه** *tar šāx nah*, from a bough, but when followed by the postposition **تَر قِيَامَت پور** *tar qiāmat-a pōre* (\*), final euphonic *ah* (*a*) is commonly added as: **تَر قِيَامَت پور** *tar qiāmat-a pōre* (قيامت), up to the resurrection. With other nouns the Formative is required, but nouns ending in *äh* may also remain in the Nom. (Sing.), in the Plural the Formative only is used. E. g. **تَر زمکي لاند** *tar zmakē lānde*, under the ground or **تَر سينه لاند** *tar sīnäh lānde*, under the breast; **تَر پښو لاند** *tar pšō lānde*, under the feet.

c) In the east (especially among the Khataks) **د** *de* \*\*) is frequently used as an Ablative prefix, which may also be followed by **نه**. It is constructed in every way like the prefix **له**, as **د ظلم نه** *de ḡulma*, out of tyranny.

7) The Locative. The idea of the Locative is expressed

\*) On **تَر—پور** see §. 174, 7.

\*\*) In Qandahār however **د** is pronounced like *da*. At any rate **د** is etymologically identical with the Genitive prefix **د**.



either by the prefix پَه pah alone or with following کښ kṣe \*) (کښی), which is not used as an independent postfix, but only in connexion with پَه, as: پَه — کښی in, on. The prefix پَه is identical with the Pārsī prefix pa or fa, modern Persian پَه, Sansk. अभि; the origin of کښی however is doubtful. It appears to have sprung from the Hindhī नीचे, below, down, by dropping initial nē; the form کی seems therefore to be original and ځ a euphonic insertion (as in پښه pṣāh, foot, etc.).

The construction of پَه must be well noticed; it requires, like the other prefixes and postfixes commonly the Formative of the noun, as پَه لار pah lāre, on the road, پَه لارو pah lārō, on the roads. But from this rule there are many exceptions:

a) If a noun end in اځ (masc.) or آځ (fem.), پَه is joined to the Nominative, as پَه وَاښه pah vāṣaḥ, on the grass; پَه مینه pah mīnāh kṣe, in love; but we find also: پَه هغی کوتر pah hēgī kōṭar on that pigeon (Dorn, Chrest. p. 11).

b) Nouns ending in the Nom. Pl. in اځ, ah (with and without internal vowel-change §. 42. d. g.) ānah, ūnah may, when constructed with پَه, remain in the Nominative; e. g. پَه تله هم pah tlah ham pah rāṭlah, in going and in coming; پَه پښتانه pah paṣṭānah kṣe, amongst the Afghāns; پَه دری څیره pah dārī ḫīrah in three things; پَه آسونه pah āsūnah, amongst the horses; پَه غوبانه pah γōbānah, amongst the cowherds. But in all these cases the

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\*) کښی is also written and pronounced کی ke in Peshāwar. پَه is also frequently written پ pa and thus even joined with the noun itself, which ought to be avoided.

Format. Pl. might also be used, as **په تلو** pah tlō, **په آسونو** pah āsūnō etc.

In the same way a fem. noun may remain in the Nom. Pl., when preceded by a numeral, as **په دوه ورځي** pah dvah vradē, in two days; otherwise **په** is seldom constructed with the Nominative Plural of a fem. noun and only in poetry; so says Xušh'āl xān (Gulsh. II, 42. 2.):

لوند دى خلق د هر سړى په خپلى لارې\*)

the throat of every man is moist by its own spittle.

c) The fem. nouns ending in ī, Format. Sing. āī (§. 55; 61, 5), are constructed in the east with the Formative, but in the west with the Nominative, as **په دوستي** pah dōstaī and **په دوستي** pah dōstī; when constructed with the Plural **په** always requires the Formative, as: **په بديو** pah bádiō, by wicked works.

Annotation. Like **په** the preposition **پر** par, on, upon, is also constructed. The poets take the liberty, when **په** is constructed with a noun ending in a consonant, to add a euphonic ah (a) to it, similarly as after the prefixes **له**, **تر** and **د**. E. g.

نوم يې ورکړو د چا نه درومي په سره

Without giving fame does not come on any body's head. (Gulsh. I, 173).

8) The Vocative, which is, properly speaking, not a case, is formed, after the analogy of the Persian, by adding the syllable ah (a) or ā, with or without the interjectional particles **ای** ai, **و** vō, **و** vō. Entering into particulars we have to notice:

\*) **لارې** = **لارې**, Nom. Pl. from **لار**.

## A. The Vocative Singular.

### a) of masc. nouns.

α) Masc. nouns ending in a consonant add the syllable ah (a) or ā, with or without the interjectional particles, as: <sup>وَرَوْرَه</sup> vrōr-áh, o brother, <sup>اَي وَرَوْرَه</sup> ai vrōr-ah, <sup>وَرَوْرَا</sup> vrōr-ā.

Nouns, which according to §. 60, 1. form their Format. Sing. by internal vowel-change and the addition of the syllable ah, or which add ḡh, dropping at the same time the short vowel of the crude form, do the same in the Vocative, as: <sup>وَشَيْپَانَه</sup> vő špánáh, o shepherd! <sup>اَي غَلَه</sup> ai ḡlah, o thief!

β) Masc. nouns ending in ai add the syllable ah (a) or ā to the Formative Sing., as: <sup>اَي سَرْيَه</sup> ai sáriáh, o man!

γ) Masc. nouns ending in ā, ō, ḡh, ū, au\*) remain unchanged in the Vocative.

δ) Masc. nouns ending in e add ah (a), ā, before which final e is changed to y, as: <sup>زَوْيَه</sup> zőy-áh, o son!

ε) Masc. nouns ending in ī add ah (a) ā, shortening ī at the same time to i or iy, as: <sup>جَوَكِيَه</sup> jōgi-áh, o Jōgī!

### b) of fem. nouns.

Fem. nouns, of whatever termination, put the interjectional particles before the Formative Sing., as: <sup>اَي جَن</sup> ai ján-e, o maid! <sup>وَشَادِي</sup> vő šád-é, o woman; the interjectional particles may also be dropped, as <sup>جَن</sup> jan-e.

Those fem. nouns, which end in a consonant but do not add e in the Format. Sing. (§. 51, b), add likewise e in the Vocative, as: <sup>اَي مَوْرَه</sup> ai mōre, o mother! <sup>خَوْرَه</sup> xōr-e, o sister!

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\*) Those in ā and ū and au may also add ā, ah; before final ā a euphonic y is inserted, as in Persian, as: <sup>گَدَايَا</sup> gadá-yá, o beggar!

## B. The Vocative Plural.

The Vocative Plural of both genders is throughout identical with the Formative Plural, with or without the interjectional particles.

### §. 66.

We let now follow a general survey of the Paštō declensional process, according to the different terminations of nouns. In the first paradigm all the cases will be put down, in the following only the Nominative, Formative and Vocative Sing. and the Nominative and Formative Plural will be exhibited, as from these the several cases can easily be made up by means of the prefixes and postfixes, which are the same for the Singular and the Plural.

### §. 67.

#### I. Masculine nouns.

1) Nouns ending in a consonant. (§. 42; 60; 63, 1.)

a) With the Plural termination ān.

#### Sing.

Nom.	مَلِكْ málík, a chieftain.
Accus.	مَلِكْ malík, a chieftain.
Format. Instrum.	مَلِكْ malík, by a chieftain.
Genit.	دَ مَلِكْ da malík, of a chieftain.
Dative.	و مَلِكْ وَتَه va malík; و مَلِكْ تَه va malík tah; و مَلِكْ وَتَه va malík vatah; مَلِكْ تَه *); مَلِكْ وَتَه

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\*) The most common postfixes now in use are تَه, لَه and لَرَه.

malik vatah; مَلِكْ لَه malik lah; مَلِكْ لَرَه malik larah,  
to a chieftain.

Ablative. مَلِكْ لَه lah malika; مَلِكْ نَه lah malik nah;  
تَر مَلِكْ tar malika; تَر مَلِكْ نَه tar malik nah.  
مَلِكْ دِ (دَ) de (da) malika; مَلِكْ دِ de malik nah,  
from a chieftain.

Locat. مَلِكْ پَه pah malik; مَلِكْ كِبِشْ pah malik kṣe, in  
a chieftain.

Vocat. مَلِكْهَ اَيْ ai málíkáh, مَلِكَا maliká, o chieftain!

### Plural.

Nom. مَلِكَانْ málík-ān, chieftains.

Accus. مَلِكَانْ malik-ān, chieftains.

Format. } مَلِكَانْوْ malik-ān-ō, مَلِكُوْ málík-ō, by chieftains.  
Instrum. }

Genit. مَلِكَانْوْ دَ da malik-ān-ō; مَلِكُوْ دَ da malik-ō, of chief-  
tains.

Dative. مَلِكَانْوْ تَه va malik-ān-ō, مَلِكُوْ تَه va malik-ō; مَلِكَانْوْ تَه  
va malik-ān-ō tah, مَلِكُوْ تَه va malik-ō tah etc. etc.  
to chieftains.

Ablat. مَلِكَانْوْ لَه lah malik-ān-ō, مَلِكَانْوْ نَه lah malik-ān-ō  
nah; مَلِكُوْ لَه lah malik-ō, مَلِكُوْ نَه lah malik-ō nah;  
مَلِكَانْوْ تَر tar malik-ān-ō, مَلِكُوْ تَر tar malik-ō; مَلِكَانْوْ دِ



de (da) malik-ān-ō; د مَلِكُو de (da) malik-ō etc. from chieftains.

Locat. پَه مَلِكَانُو pah malik-ān-ō, پَه مَلِكُو pah malik-ō;  
پَه مَلِكَانُو كِه pah malik-ān-ō kše etc. in chieftains.

Voact. اَي مَلِكَانُو ai malik-ān-ō, مَلِكُو malik-ō, o chieftains!

b) With the Plural termination ūnah.

Sing.

Nom. آس ās, horse.

Format. آس ās.

Vocat. آسَه āsáh.

Plur.

Nom. آسُونَه ās-ūnah, horses.

Format. آسُونُو ās-ūnō, آسو ās-ō.

c) With the Plural termination aḥ and ejection of the short radical vowel.

Sing.

Nom. غَل gal, thief.

Format. غَلَه galah.

Vocat. اَي غَلَه ai gal-aḥ.

Plur.

Nom. غَلَه gal-aḥ, thieves (also: غَلُونَه gal-ūnah).

Format. غَلُو gal-ō (غَلُونُو gal-ūnō).

d) With the Plural termination ah and internal vowel-change.

Sing.

Nom. شَيْوْن špūn, shepherd.

Format. شَيْآنَه špān-ah.

Vocat. أَيَّ شَيْآنَه ai špān-áh.

Plur.

Nom. شَيْآنَه špān-ah, shepherds.

Format. شَيْآنُو špān-o.

e) With the Plural termination ahār.

Sing.

Nom. تَرَبْ trap, a bump.

Format. تَرَبْ trap.

Plur.

Nom. تَرَبَّهَار trap-ahār, bumps.

Format. تَرَبَّهَارُو trap-ahār-ō.

f) With change of final a to a.

Sing.

Nom. سَاخَر sẖar, a stone.

Format. سَاخَر sẖar.

Vocat. سَاخَرَه sẖár-áh.

Plur.

Nom. سَاخَر sẖar, stones.

Format. سَاخَرُو sẖár-ō.

g) With the Plural termination ah, in connexion with numerals.

Plur.

Nom. كَالَه (دری) (drē) kāl-ah, (three) years.

Format. كَالُو kāl-ō or كَالُونُو kāl-ūn-ō.

§. 68.

2) Nouns ending in ai (§. 43. 60, b; 62, b).

Sing.

Nom. گَوَانْدِی gavāndai, neighbour.

Format. گَوَانْدِی gavāndī.

Voc. گَوَانْدِیَه gavāndi-áh.

Plur.

Nom. گَوَانْدِی gavāndī, neighbours.

Format. گَوَانْدِیُو gavāndi-ō, گَوَانْدِو gavānd-ō.

§. 69.

3) Nouns ending in ā (§. 44; 60, c; 63, c.)

a) Sing.

Nom. گَدَا gadā, beggar.

Format. گَدَا gadā.

Vocat. گَدَا اِی ai gadā (گَدَایَا gadáyá).

Plur.

Nom. گَدَايَان gadā-y-ān.

Format. گَدَايَانُو gadā-y-ān-ō.

b) Sing.

Nom. مَآمَ mā mā, (paternal) uncle.

Format. مَآمَ mā mā.

Vocat. آي مَآمَ ai mā mā.

Plur.

Nom. مَآمَآكَانَ mā mā-gān.

Format. مَآمَآكَانَوُ mā mā-gān-ō.

§. 70.

4) Nouns ending in ō (§. 45; 60, c; 63, d).

a) Sing.

Nom. سَقَّاءُ saqqāō, water-carrier.

Format. سَقَّاءُ saqqāō.

Vocat. آي سَقَّاءُ ai saqqāō.

Plur.

Nom. سَقَّاءُآنَ sgqqāō-ān, water-carriers.

Format. سَقَّاءُآنَوُ saqqāō-ān-ō.

b) Sing.

Nom. بِيَزُو bīzō, monkey.

Format. بِيَزُو bīzō.

Vocat. آي بِيَزُو ai bīzō.

Plur.

Nom. بِيَزُوآكَانَ bīzō-gān, monkeys.

Format. بِيَزُوآكَانَوُ bīzō-gān-ō.

c) Sing.

Nom. سَكُو skō, stitch.

Format. سَكُو skō.

Plur.

Nom. سَكُوْنَه skō-ūnah, stitches.

Format. سَكُوُونُو skō-ūn-ō.

§. 71.

5) Nouns ending in aḥ (§. 46; 60, c; 63, e).

a) Sing.

Nom. وَيَشْتَه vēštah, hair.

Format. وَيَشْتَه vēštah.

Vocat. اَيَّ وَيَشْتَه ai vēštah.

Plur.

Nom. وَيَشْتَه vēštah (also: وَيَشْتُونَه vēštūnah).

Format. وَيَشْتُو vēšt-ō.

b) Sing.

Nom. لَيَوَه lēvāh, a wolf.

Format. لَيَوَه lēvāh.

Vocat. اَيَّ لَيَوَه ai lēvāh.

Plur.

Nom. لَيَوَان lēv-ān, لَيَوَه گان lēvāh-gān.

Format. لَيَوَانُو lēv-ān-ō, } لَيَوَه گانو lēvāh-gān-ō.  
لَيَوُو lēv-ō.



c) Sing.

Nom. زَرَه zraḥ, heart.

Format. زَرَه zraḥ.

Vocat. اَي زَرَه ai zraḥ.

Plur.

Nom. زَرُونَه zr-ūnah.

Format. زَرُونُو zr-ūn-ō, زَرُو zr-ō.

d) Sing.

Nom. غَوْبَه γōbah, cowherd.

Format. غَوْبَه γōbah.

Vocat. اَي غَوْبَه ai γōbah.

Plur.

Nom. غَوْبَانَه γōb-ānah.

Format. غَوْبَانُو γōb-ān-ō.

§. 72.

6) Nouns ending in e (§. 47; 60, c; 63, f).

a) Sing.

Nom. اَشْنَاي āšnāe, friend.

Format. اَشْنَاي āšnāe.

Vocat. اَي اَشْنَايَه ai āšnāy-āh.

Plur.

Nom. اَشْنَايَانِ āšnāy-ān.

Format. اَشْنَايَانُو āšnāy-ān-ō, اَشْنَايَو āšnāy-ō.

b) Sing.

Nom. دَوِي dōe, custom.

Format. دَوِي dōe.

Plur.

Nom. دَوِيُونَه dōy-únah, customs.

Format. دَوِيُونَو dōy-ún-ō, دَوِيَو dōy-ō.

§. 73.

7) Nouns ending in ī (§. 48; 60, c; 63, f).

Sing.

Nom. سِيَاهِي sipāhī, soldier.

Format. سِيَاهِي sipāhī.

Vocat. سِيَاهِيَا ai sipāhī (سِيَاهِيَا sipāhiá).

Plur.

Nom. سِيَاهِيَان sipāhi-ān, soldiers.

Format. سِيَاهِيَانَو sipāhi-ān-ō, سِيَاهِيَو sipāhi-ō.

§. 74.

8) Nouns ending in ū.

a) Sing.

Nom. كَنْدُو kándū, a corn-bin.

Format. كَنْدُو kandū.

Vocat. كَنْدُوا ai kandū, كَنْدُوا kandu-á.

Plur.

Nom. كَنْدَوَان kándu-ān, corn-bins.

Format. كَنْدَوَانَو kandu-ān-ō.

b) Sing.

Nom. **بَاهُو** bāhū, bracelet, ornament for the arm.

Format. **بَاهُو** bāhū.

Plur.

Nom. **بَاهُوكَانَ** bāhū-gān, bracelets.

Format. **بَاهُوكَانُو** bāhu-gān-ō.

§. 75.

9) Nouns ending in au. (§. 50; 60, c; 63, f).

a) Sing.

Nom. **پَیْرَوُ** pairau, a follower.

Format. **پَیْرَوُ** pairau.

Vocat. **اَیْ پَیْرَوُ** ai pairau (**پَیْرَوَہ** paírau-áh).

Plur.

Nom. **پَیْرَوَان** paírau-ān, followers.

Format. **پَیْرَوَانُو** pairau-ān-ō, **پَیْرَوُو** paírau-ō (pairav-ō).

b) Sing.

Nom. **چَوُ** čau, a small canal.

Format. **چَوُ** čau.

Plur.

Nom. **چَوْنَه** čau-ūnah.

Format. **چَوْنُو** čau-ūn-ō, **چَوُو** čáu-ō.

## II. Feminine nouns.

### §. 76.

#### 1) Nouns ending in a consonant. (§. 51).

##### a) Nouns adding e in the Formative Sing. and Nom. Plur. (§ 51, a; 61, a; 64, a).

###### Sing.

Nom. جَنَ j̇an, maid, virgin.

Format. جَنِ j̇an-e.

Vocat. أَيَّ جَنِ ai j̇an-e.

###### Plur.

Nom. جَنِ j̇án-e, maids.

Format. جَنَوُ j̇án-ō.

##### b) Nouns with irregular Plural formation. (§. 51, b; 61, a; 64, a).

###### Sing.

Nom. خَوْرُ ẋōr, sister.

Format. خَوْرُ ẋōr.

Vocat. أَيَّ خَوْرِ ai ẋōr-e.

###### Plur.

Nom. خَوِندُ ẋvénd-e, sisters.

Format. خَوِندَوُ ẋvénd-ō.

#### 2) Nouns ending in ā. (§. 52; 61, b; 64 b).

##### a) Sing.

Nom. نِيَا niā, grandmother.

Format. نِيَا niā.

Vocat. أَيُّ نِيَا ai niā.

Plur.

Nom. نِيَاكَانِ niā-gāne.

Format. نِيَاكَانُو niā-gān-ō.

b) Sing.

Nom. بَلَا balá, misfortune.

Format. بِالَا balā.

Plur.

Nom. بِالَا balā; بِالَاوِي balá-vī (vē), misfortunes.

Format. بِالَاوُ balá-ō, بِالَاوُو balá-vō.

§. 78.

3) Nouns ending in āh. (§. 53; 61, c; 64, c).

Sing.

Nom. بَدَهْ bád-āh, bribe.

Format. بَدِي bádē.

Vocat. أَيُّ بَدِي ai bád-ē.

Plur.

Nom. بَدِي bád-ē, bribes.

Format. بَدُو bád-ō (بَدِيُو bádi-ō).

§. 79.

4) Nouns ending in ō. (§. 54; 60, c; 64, d).

Sing.

Nom. پِيشُو pīšō, cat.



Format. پيشو pīšō.

Vocat. اَي پيشو ai pīšō.

Plur.

Nom. پيشوگان pīšō-gāne, cats.

Format. پيشوگانو pīšō-gān-ō.

§. 80.

5) Nouns ending in ī. (§. 55; 61, e; 64, e).

a) Sing.

Nom. سهيلي sahelī, a handmaid.

Format. سهيلتي sahelāi.

Vocat. اَي سهيلتي ai sahelāi.

Plur.

Nom. سهيلتي sahelāi handmaids.

Format. سهيليو sahelī-ō (سهيلو sahel-ō).

b) Sing.

Nom. دائي dāi, nurse.

Format. دائي dāi.

Vocat. اَي دائي ai dāi.

Plur.

Nom. دائيگان dāi-gāne, nurses.

Format. دائيگانو dāi-gān-ō.

c) Sing.

Nom. هادي hādī, a female guide.

Format. هَادِي hādī.

Vocat. أَيُّ هَادِي ai hādī.

Plur.

Nom. هَادِيَانِ hādi-āne, guides.

Format. هَادِيَانُو hādi-ān-ō.

d) Sing.

Nom. سِيْزْنِي sīznī, a swaddling band.

Format. سِيْزْنِي sīznī.

Plur.

Nom. سِيْزْنِي سِيْزْنِي sīznaī, swaddling bands.

Format. سِيْزْنِي سِيْزْنِي (سِيْزْنُو sīzn-ō).

§. 81.

6) Nouns ending in aī. (§. 56; 61, f; 64 f).

Sing.

Nom. بِيْرَتِي bēraī, boat.

Format. بِيْرَتِي bēraī.

Vocat. أَيُّ بِيْرَتِي ai bēraī.

Plur.

Nom. بِيْرَتِي بِيْرَتِي bēraī, boats.

Format. بِيْرُو bēr-ō.

§. 82.

7) Nouns ending in e.

a) Sing.

Nom. نَاری náve, bride (نارِ).

Format. نَاری nāve.

Vocat. اَی نَاری ai nāve; نَاریه náve-áh.

Plur.

Nom. نَاریانِ nāve-áne; نَاری náve, brides.

Format. نَاریانو nāve-án-ō; نَاریو náve-ō.

b) Sing.

Nom. تروری tróre, aunt.

Format. تروری tröre.

Vocat. اَی تروری ai tröre; تروریه tróre-áh.

Plur.

Nom. تروریمکانِ tröre-gáne; تروری tróre, aunts.

Format. تروریمکانو tröre-gán-ō; تروریو tröre-ō.

c) Sing.

Nom. سَرکُوزِ sarkúze, a sow.

Format. سَرکُوزِ sarkúžī.

Vocat. سَرکُوزِ sarkúzī.

Plur.

Nom. سَرکُوزِ sarkúzī, sows.

Format. سَرکُوزِو sarkúzi-ō, سَرکُوزو sarkúz-o.

§. 83.

8) Nouns ending in ū. (§. 58; 61, h; 64, h).

Sing.

Nom. مِيلُو mīlū, a female bear.

Format. مِيلُو mīlū.

Vocat. أَيُّ مِيلُو ai mīlū, مِيلُوا mīlu-ā.

Plur.

Nom. مِيلُوكَان mīlū-gāne.

Format. مِيلُوكَانُو mīlū-gān-ō.

§. 84.

The Adjective and its flexion.

In the flexion of the substantive that of the adjective is in the main already comprised; we have here to consider only those rules, which apply peculiarly to the adjective.

As regards the position of the adjective, it is placed on the whole before its substantive, but it may also follow it, especially in poetry. One adjective may also precede its substantive and another follow it; even two adjectives may follow (without a conjunction) a substantive, especially if the first be a pronominal adjective, as:

نَهْ وَيَنْمَ يَهْ سَتَرْكُو حَقِيقَتْ وَارَهْ مُبِينْ

I do not see with the (my) eyes the whole clear truth. (Gulsh. II, 52, 3).

We have to notice here especially the formation of the gender, further the peculiarities, to which some adjectives are subject in reference to the formation of the Plural and the Formative Sing. and Plur.

§. 85.

1) Adjectives ending in a consonant.

These form, like the substantives (§. 39, 1), the feminine by adding the termination āh (a), as تَوْرَ tōr, black, fem. تَوْرَهْ tōr-āh.

When two adjectives are joined together by the copula *ō* (cf. §. 28, 1), they are considered and treated as one word and therefore only to the latter the fem. termination is added, as: خوشحال و خرسندہ *χušh'āl-ō-χursand-āh*, fem., happy and content. The same is the case, when an adjective is repeated with the preposition *پہ*, as تار پہ تار *tār pah tār*, scattered, fem. تار پہ تار *tār pah tār-āh*; but compounds, formed by means of *پہ* are commonly used in an adverbial sense and therefore not inflected at all.

When an adjective is intensified by another, both must be inflected, if not joined together by the copula *ō*, as تپ تور *ṭap tōr* (or تور تپ *tōr ṭap*) quite black, fem. تپہ تورہ *ṭap-āh tōr-āh* (or تورہ تپہ *tōr-āh ṭap-āh*).

### Paradigm.

#### Sing.

	Masc.	Fem.
Nom.	گد <i>gaḍ</i> , mixed.	گدہ <i>gáḍ-āh</i> .
Format.	گد <i>gaḍ</i> .	گدی <i>gáḍ-ē</i> .
Vocat.	گدہ <i>gáḍáh</i> .	گدی <i>gáḍ-ē</i> .

#### Plur.

Nom.	گد <i>gaḍ</i> .	گدی <i>gáḍ-ē</i> .
Format.	گدو <i>gáḍ-o</i> .	گدو <i>gáḍ-ō</i> .

When the adjective is used in the sense of a substantive, it adds the Plur. termination *ān*, as گدان *gáḍ-ān*, Formative: گدانو *gaḍ-ān-ō* (or گدو *gáḍ-ō*). It is a poetical license, if now and then the pure adjective is used with the Plur. termination of a substantive (i. e. *ān*, *ānō*). So says, for instance, Rah'mān:



بِه سَبَب دَ ظَالِمَانَو حَاكِمَانَو كُور وَ اُور اَو پېښور ډېرې وَاړه تُو ډي

On account of tyrannical governors house and fire and Peshāwar, all three are one (thing). (Gulsh. II, 28, 1).

Some adjectives as: مَيَن mayan, in love, and all formed by the affix زَن (جَن, ژَن) مَر (cf. §. 42, f) follow the declension of سَخَر, when used substantively (§. 67, f).

Some adjectives are inflected irregularly; as مَر mar, dead, fem. مَرِه mr-äh; Format Sing. m. مَرِه mr-ah, fem. مَرِي mr-ē; Nom. Pl. مَرِه mr-ah, fem. مَرِي mr-ē; Format. Pl. com. مَرَو mr-ō. Similarly لَوَر lvar, high, fem. لَوَرِه lvar-äh; Nom. Pl. لَوَرِه (lvar-ah) fem. لَوَرِي lvar-ē. زَرْغُون zaryūn, verdant, fem. زَرْغُونِه zaryūn-äh; Nom. Pl. زَرْغُونِه zaryūn-ah, fem. زَرْغُونِي zaryūn-ē.

In some adverbial phrases the adjective remains unflected, as کُومِه خَوَاتِه kūm-äh χvā tah, to which direction, whereto? (instead of: کُومِي خَوَاتِه); بَلِه خَوَاتِه bal-äh χvā tah, to another direction, somewhere else.

#### §. 86.

#### Monosyllabic adjectives with secondary ō, ū, ī\*)

There is a certain number of monosyllabic adjectives with secondary ō, ū, ī, which form the Sing. feminine, the Formative Sing. masc., the Nom. Plur. masc. and the Formative Plur. masc. in an irregular way.

The following adjectives, in which original ā has been deepened to ū and ō, restore it again, but shortened, before the fem. termination äh, which is considered half-accented (cf. §. 39, 1), as رُوح ripe (originally رُوح, from पाक = Hindi पक्का, Sansk. पक्व)

\*) If ō, ū and ī be radical, they are of course not subject to any change, as رُوح rōγ, healthy, fem. رُوحِه rōγ-äh, etc.

fem. پَاخَه páχ-áh, thence the regular Plur. پَاخِي páχē. The Formative Sing. masc. is پَاخَه pāχah, after the analogy of the substantives noticed in §. 60, a; the Nom. Plur. masc. likewise پَاخَه pāχah (§. 42, d), but the Format. Plur. masc. (in contradistinction to the Format. Pl. of the substantives (§. 63, a. γ) پَاخُو páχ-ō, which quite coincides with the Format. Plur. fem. In the Vocative Sing. ā is likewise shortened to a, the Vocative affix ah being accented, as پَاخَه páχ-áh.

Irregular is سُور sūr, red (Pers. سُرخ), fem. سَرَه sár-áh, but Plur. masc. سَرَه sr-ah. — Some adjectives also change ō to va; see the list.

Some adjectives, which contain ī, change it in a similar way to a, as تَرِيخ trīχ, bitter, fem. تَرِيخَه tárχ-áh, Plur. fem. تَرِيخِي tárχ-ē, Format. Plur. تَرِيخُو tárχ-ō. But the Format. Sing. masc. is تَرِيخَه tárχ-ah (like غَلَه §. 90, a) and the Nom. Plur. masc. likewise تَرِيخَه tárχ-ah; Format. Plur. masc. تَرِيخُو tárχ-ō.

### Paradigm. I.

	Sing.	
	Masc.	Fem.
Nom.	تَوْرَبِ tōrb, fat.	تَوْرَبَه tār-b-áh.
Format.	تَوْرَبَه tār-b-ah.	تَوْرَبِي tār-b-ē.
Vocat.	تَوْرَبَه tār-b-áh.	تَوْرَبِي tār-b-ē.
	Plur.	
Nom.	تَوْرَبَه tār-b-ah.	تَوْرَبِي tār-b-ē.

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\*) Some adjectives may retain ō and ū in the Feminine, whereas in the Masculine (Format. Sing. and Nom. Plur. and Format. Plur.) they undergo the vowel-change.

Format. <sup>^</sup>خَرَبُو tār-b-ō.

<sup>^</sup>خَرَبُو tār-b-ō.

Vocat. <sup>^</sup>خَرَبُو tār-b-ō.

<sup>^</sup>خَرَبُو tār-b-ō.

Paradigm. II.

Sing.

Masc.

Fem.

Nom. تَرِيو trīv, acid; sour.

تَرَوِه tār-v-āh.

Format. <sup>Eu</sup>تَرَوِه tār-v-ah.

تَرَوِي tār-v-ē.

Vocat. <sup>Eu</sup>تَرَوِه tār-v-āh.

تَرَوِي tār-v-ē.

Plur.

Nom. <sup>Eu</sup>تَرَوِه tār-v-ah.

تَرَوِي tār-v-ē.

Format. <sup>^</sup>تَرَوُو tār-v-ō.

<sup>^</sup>تَرَوُو tār-v-o.

Vocat. <sup>^</sup>تَرَوُو tār-v-ō.

<sup>^</sup>تَرَوُو tār-v-ō.

The following adjectives are inflected after the two preceding paradigms; the others are regular and not subject to any vowel-change in the formation of the gender or number.

Sing. masc.	Sing. fem.	Plur. masc.
پَرَوَت prōt fallen.	پَرَتِه prat-āh	پَرَاتِه prāt-ah.
	پَرَوَتِه prōt-āh.	
پَوَخ pōχ, ripe.	پَاخِه paχ-āh.	پَاخِه pāχ-ah.
پَوَس pōs	پَوَسِه pōs-āh.	پَاسِه pās-ah.
پَوَسْت pōst	پَاسْتِه past-āh.	
	پَوَسْتِه pōst-āh.	پَاسْتِه pāst-ah.
تَرِيخ trīχ, bitter.	تَرَخِه tarχ-āh.	تَرَخِه tarχ-ah.
تَرِيو trīv, sour.	تَرَوِه tarv-āh.	تَرَوِه tarv-ah.
تَوَرَب tōrb, fat.	تَاربِه tār-b-āh.	تَاربِه tār-b-ah.

خَوَرُ ḫōr, scattered.	خَوَرَه ḫvar-äh.	خَوَارَه ḫvār-ah.
خَوِزُ ḫōž, sweet.	خَوِزَه ḫvaž-äh.	خَوَاِزَه ḫvāž-ah.
دُرُون drūn } heavy.	دَرَنَه dran-äh.	دَرَانَه drān-ah.
دُرُونَد drūnd }		
رَوَسْتُ rōst, rotten.	رَستَه rast-äh.	رَآستَه rāst-ah.
رُونَرُ rūnr, bright.	رُونَرَه rūnr-äh. }	رَآنَرَه rānr-ah.
	رَآنَرَه ranr-äh. }	
رُونَد rūnd, blind.	رَندَه rand-äh.	رَآندَه rānd-ah.
زَوَرُ zōr, old.	زَرَه zar-äh.	زَارَه zār-ah.
سَپُور spōr }	سَپَرَه spar-äh }	سَپَارَه spār-ah. }
سَور sōr }	سَوَرَه svar-äh. }	سَوَارَه svār-ah. }
سُور sūr, red.	سَرَه sar-äh.	سَرَه sr-ah.
سَور sōr, cold.	سَرَه saṛ-äh.	سَارَه sār-ah.
شَین šīn, green.	شَنَه šn-äh.	شَنَه šn-ah.
کَوَرُ kōž, crooked.	کَرَه kaž-äh.	کَارَه kāž-ah.
کُونَرُ kōnr, deaf.	کَنَرَه kanr-äh.	کَانَرَه kānr-ah.
لُونَد lūnd, damp.	لَندَه land-äh.	لَآندَه lānd-ah.
مَور mōr, satiated.	مَرَه maṛ-äh.	مَارَه māṛ-ah.
وَرُ vōr, small.	وَرَه vaṛ-äh.	وَارَه vār-ah.

§. 87.

2) Adjectives ending in ai.

a) Adjectives ending in ai form generally their feminine by changing ai to āi (§. 39, 2). In their inflexion they are regular.

Paradigm.

	Masc.	Sing.	Fem.
Nom.	وَرُنْبَی vṛumbai, the first.		وَرُنْبَآی vṛumbaī.

Format. ورنبی vrúmbī.

ورنبی vrúmbaī.

Vocat. ورنبی vrúmbī.

ورنبی vrúmbaī.

Plur.

Nom. ورنبی vrúmbī.

ورنبی vrúmbaī.

Format. ورنبیو vrúmbi-ō  
ورنبو vrúmb-ō

ورنبو vrúmb-ō.

Vocat. ورنبیو vrúmbi-ō  
ورنبو vrúmb-ō

ورنبو vrúmb-ō.

When the adjective is used substantively, the Vocative Sing. may affix the syllable ah, as ورنبیہ vrúmbi-áh, o first one!

b) The following adjectives form their feminine by changing ai to e and not to aī.

استوخئی astōḡai, sent; a messenger; fem. استوخ astōḡe.

الوی alavai, burnt;

„ ألو alave.

اونی ūnai, babbling.

„ اون ūne.

ایواخی ēvāḡai, alone.

ایواخ ēvāḡe.

بروی barvai, adhesive.

„ برو barve.

بلمکئی balmagai, saltless.

„ بلمک balmage.

بورئ būrai, clipped.

„ بور būre.

بیپرتئ bēpartai, gluttonous.

„ بیپرت bēparte.

پلئ palai, on foot.

„ پل pale.



پوټسکي pōṭuskai, scanty; small.	fem. پوټسکه pōṭuske.
پوټي pūtai, little, small.	” پوټه pūṭe.
تري taṣai, thirsty.	” تر taṣe.
توري tōrai, simple; plain.	” تور tōre.
چوغي čūyai, hump-backed.	” چوغ čūye.
چونکي čūnkai, impudent.	” چونک čūnke.
خپولي ṭapōlai, matted (as hair).	” خپوله ṭapōle.
حراموني h'arāmūnai, bastard.	” حرامونه h'arāmūne.
خړوي ṣarōrai, given to biting.	” خړه ṣarōre.
خوشي xūšai, crazy.	” خوش xūše.
ريښتوني rištūnai	ريښتون rištūne
ريښتيني rištīnai	ريښتینه rištīne
	} true.
زاري zārai, young (of cattle).	” زار zāre.
ساري sārai, equal.	” سار sāre.
ستري starai, fatigued.	” ستړه stare.
سټکورې saṭkūrai, scorched.	” سټکوره saṭkūre.
شاوولي šāvlai vāvlai, careless.	” شاول شاول šāvle vāvle.
کسوري kasūrai, distressed.	” کسور kasūre.
کشي kašai, only son.	” کښ kaše, only daughter.

کُوشَلای kūṣalai, pretty.

fem. کُوشَلِ kūṣale.

مَزای mazai, strong.

” مَزِ maze.

نَامِی نَامِ nāmī nāmai, unknown; mean.,”

نَامِی نَامِ nāmī nāme.

نُومَانْدَی nūmāndai  
نُومَرای nūmaṛai } named.

نُومَانْدِ nūmānde  
” نُومَرِ nūmaṛe }

نَوای navai, new.

” نَوِ nave.

وَژای vaṣai, hungry,

” وَژِ vaṣe.

یَوَاخْدَی yavāḍai, alone.

” یَوَاخِ yavāḍe.

یَوَاسْتَوَی yavastavai, of one fold (as a dress).,”

یَوَاسْتَوِ yavastave.

c) All possessive compound adjectives (§. 38, 4. c) and all adjectives with the diminutive affixes kai (§. 35, 2), karai, garai (§. 37, 8.), ōṭai and ūṭai (§. 37, 10).

پَاک زُرُونِی pak zrūnai, having pure hearts; fem. پَاک زُرُونِ pāk zrūne \*).

زَوِی مَرای zōe maṛai, having a dead son; ” زَوِی مَرِ zōe maṛe.

d) All participles present and perfect and all compound nouns, the last member of which is a participle.

وِیُونْکَی vayūnkai  
وِیُونِی vayūnai } speaking.

fem. { وِیُونْکِ vayūnke.  
وِیُونِ vayūne.

وِیَلای vayalai, said (dictus),

fem. وِیَلِ vayale.

For the adjectives noticed under b) c) d) the following may serve as paradigm.

\*) Of course only occurring in the Plural.

Sing.

	Masc.	Fem.
Nom.	كُشْلَى kšulai, pretty.	كُشْلَى kšule.
Format.	كُشْلَى kšulī.	كُشْلَى kšulī.
Vocat.	كُشْلَى kšulī.	كُشْلَى kšulī.

Plur.

Nom.	كُشْلَى kšulī.	كُشْلَى kšulī.
Format.	كُشْلَىو kšulīō كُشْلَو kšulō	كُشْلَىو kšulīō كُشْلَو kšulō
Vocat.	كُشْلَىو kšulīō.	كُشْلَىو kšulīō.

§. 88.

3) Adjectives ending in ā.

Adjectives ending in ā remain unaltered in both genders, as well in the Singular as in the Plural. In the Format. Pl. they add the affix ō, which however is occasionally dropped in poetry.

Paradigm.

Sing.

	Masc.	Fem.
Nom.	دَانَا dānā, wise.	دَانَا dānā.
Format.	دَانَا dānā.	دَانَا dānā.
Vocat.	دَانَا dānā.	دَانَا dānā.

Plur.

Nom.	دَانَا dānā.	دَانَا dānā.
Format.	دَانَاوُ dānā-ō (دَانَا);	دَانَاوُ dānā-ō (دَانَا).
Vocat.	دَانَاوُ dānā-ō (دَانَا)	دَانَاوُ dānā-ō (دَانَا).

When an adjective is used substantively, it takes, according to §. 44. the Plural-termination y-ān, as: دَانَايَان dānā-y-ān, the wise ones, Format. Pl. دَانَايَانُو dānā-y-ānō, or دَانَاوُ dānā-ō.

§. 89.

4) Adjectives ending in ō.

The few adjectives ending in ō remain unaltered in both genders; in the Formative Plur. they add the affix ō (with euphonic v = v-ō), which however may be left out altogether.

Paradigm.

Sing.

	Masc.	Fem.
Nom.	پَاتُو pātō, left; remaining.	پَاتُو pātō.
Format.	پَاتُو pātō.	" "
Vocat.	پَاتُو pātō.	" "

Plur.

Nom.	پَاتُو pātō.	پَاتُو pātō.
Format.	پَاتُوو pāto-v-ō (پَاتُو)	پَاتُوو pāto-v-ō (پَاتُو).
Vocat.	پَاتُوو pāto-v-ō (پَاتُو)	پَاتُوو pāto-v-ō (پَاتُو).

§. 90.

5) Adjectives ending in aḥ.

The adjectives ending in aḥ form their feminine by changing aḥ to āḥ (cf. §. 39, 4). Their flexion is quite regular.

Paradigm.

Sing.

Masc.	Fem.
Nom. اَوْدَاهُ ūdah, asleep.	اَوْدَاهُ ūdah.
Format. اَوْدَاه ūdah.	اَوْدَى ūdé.
Vocat. اَوْدَاه ūdah.	اَوْدَى ūdé.

Plur.

Nom. اَوْدَاهُ ūdah.	اَوْدَى ūdé.
Format. اَوْدُو ūdō.	اَوْدُو ūdō.
Vocat. اَوْدُو ūdō.	اَوْدُو ūdō.

Adjectives, which are borrowed from the Persian, either directly or with a little modification, generally undergo no change, neither for gender nor number; they only add the affix *ō* in the Format. Pl., as: *بَنَایِسْتَه* šāistah, handsome \*) (Pers. *شَایِسْتَه*), Format. Pl. *بَنَایِسْتَه‌و* šāistah-*ō* or with euphonic *v*: *بَنَایِسْتَه‌و* šāistah-*v-ō*; *اَشْكَارَه* škārah, manifest, known (Pers. *آشکار*).

This is also the case with the pronominal adjectives: *جَمَلَه* jumlah (Format. Pl. *جَمَلَه‌و* jumlah-*ō*) all; *وَارَه* vārah, all (Format. Pl. *وَارُو* vārō); *دَوَارَه* dvārah, both (Format. Pl. *دَوَارُو* dvārō); *هَمَه* hamah, all, (Form. Pl. *هَمَه‌و* hamah-*ō*, *هَمَه‌و* hamah-*vō* or *هَمُو* hamō); but they may also dispense with the Formative Pl. affix *ō*, as: *لَه وَارَه مَلُو* from all the wine.

\*) Foreign adjectives, which do not distinguish between *ah* and *āh*, we prefer to write simply with *ah*, without any mark.

§. 91.

6) Adjectives ending in e.

These form their feminine by adding the termination āh, before which final e is changed, for euphony's sake, to y. Some few adjectives undergo no change neither for gender nor number, as: پاتى pāte, left.

Paradigm.

	Sing.	
	Masc.	Fem.
Nom.	لَوِي lōe, great.	لَوِيَه lōy-āh.
Format.	لَوِي lōe.	لَوِيَه lōy-ē.
Vocat.	لَوِي lōe.	لَوِيَه lōy-ē.
	Plur.	
Nom.	لَوِي lōe.	لَوِيَه lōy-ē.
Format.	لَوِيَو lōy-ō.	لَوِيَو lōy-ō.
Vocat.	لَوِيَو lōy-ō.	لَوِيَو lōy-ō.

When the adjective is used substantively, it may follow the flexion of the substantives ending in e (see §. 72).

§. 92.

7) Adjectives ending in ī and ū.

Adjectives ending in ī and ū undergo no change for gender or number; in the Format. Pl. they may optionally add ō.

Paradigm.

	Sing.	
	Masc.	Fem.
Nom.	خُمَارِي xumārī, drunken.	خُمَارِي.



Format.	خُمَارِیَ <i>χumārī</i> .	خُمَارِیَ.
Vocat.	خُمَارِیَ <i>χumārī</i> .	”

Plur.

Nom.	خُمَارِیَ <i>χumārī</i> .	خُمَارِیَ.
Format.	خُمَارِیَوُ <i>χumāri-ō</i>	خُمَارِیَوُ
	خُمَارِیَ <i>χumārī</i>	خُمَارِیَ
Vocat.	خُمَارِیَوُ <i>χumāri-ō</i>	خُمَارِیَوُ
	خُمَارِیَ <i>χumārī</i>	خُمَارِیَ

8) Adjectives ending in au.

These are very few in number and nearly all taken from the Persian; they form the feminine by adding the termination *āh*. In the Formative Plur. they add the affix *ō*, which however may also be dropped. On the declension of *yau*, one, see §. 94.

Paradigm.

Sing.

M a s c.

F e m.

Nom.	تَیْزَرَوُ <i>tēzrau</i> , going quick.	تَیْزَرَوَہ <i>tēzrau-āh</i> ( <i>tēzrav-āh</i> ).
Format.	تَیْزَرَوُ <i>tēzrau</i> .	تَیْزَرَوِیَ <i>tēzrauē</i> ( <i>tēzrav-ē</i> ).
Vocat.	تَیْزَرَوَہ <i>tēzrau-āh</i> .	تَیْزَرَوِیَ <i>tēzrauē</i> .

Plur.

Nom.	تَیْزَرَوُ <i>tēzrau</i> .	تَیْزَرَوِیَ <i>tēzrauē</i> ( <i>tēzrav-ē</i> ).
Format.	تَیْزَرَوُو <i>tēzrau-ō</i> .	تَیْزَرَوُو <i>tēzrau-ō</i> ( <i>tēzrav-ō</i> ).

§. 93.

Comparison of Adjectives.

The Paṣtō does no longer possess a comparative and superlative degree, as the modern Persian, but is compelled to express the idea of a Comparative and Superlative in the same way, as the modern Indian Prākṛit tongues do, which have likewise lost the power to form a comparative and superlative degree by means of affixes added to the base of the adjectives\*).

The Comparative is formed by putting the compared object in the Ablative by means of the case-particles له — نه, نه — نه, or (تر — نه), the adjective itself remaining in the Positive. The same is the case, if a Persian comparative form be used, which is now and then met with\*\*).

عقل او پوچه ٿي زيات تر بيان وه فراسٽ او دانائي تيره تر حده

His intellect and understanding was greater than can be told, his sagacity and wisdom beyond measure. (Gulsh. I, p. 159) Gulistān.

The idea of the Comparative may be intensified by putting before the adjective ڊير dēr, much (which however must agree with the subject in number and gender), لا lā, still, even. The object, with which the subject is compared, may not be mentioned and must then be gathered from the context.

د جاعل تر همدمي ڊير بهتر دى كه له چا سره همدم وي اژدها

Much better than the intimacy of an ignorant man it is, if a basilisk be one's bosom-friend. (Gulsh. II. p. 7. 1.) Rah'mān.

\*) The method now followed in Paṣtō and the Indian vernaculars has apparently been brought about by the influence of the Sanskrit. For the compared object is also put in the Ablative already in Sanskrit and this may have been considered sufficient for a comparison.

\*\*) The Persian Comparative is made up by adding to the Positives the affix تر tar, and the Superlative by adding the affix ترين tarīn.

بَلَكِه لَا تَر دَر وِشَانُو چِه غَنِيَان دِي مُحْتَاج تَر دِي

But those, who are rich, are still more needy than the poor. (Gulsh. II, p. 44, 3) Xušh'al.

The Superlative is formed in the same way as the Comparative, only تَوَل tōl, all, هَمَه hamah, جَمَلَه jumlah, all, or similar expressions as تَر حَدّ tar hadda, beyond measure etc. are put before the object, with which the subject is compared.

The idea of the Superlative is often only hinted at by putting دِير dēr, much, either alone or jointly with an adjective. Often there is no outward indication of the idea of the Superlative at all and it must be gathered solely from the context.

لَه تَوَلُو خَلَقُو نَه سَرِي يَه لِيدُ كِنِي دِير بَنَه دِي

In appearance man is much better than all creatures (man is the very best of all creatures). Gulistān.

غَم دِير د بِيَلَتَانَه دِي چِه تَر هَر خَه دِي دُشَوَار

It is the grief about the separation from the friend, which is the most difficult thing. (Gulsh. II, p. 40, 3.) Xušh'al.

دِير لَوِي يَه بَادشَاهَت دِ آسْمَانُونُو كِنِي خُوك دِي

Who is the greatest in the kingdom of heaven? Matth. 18, 1.

كَه بَلَنَدَه مَرْتَبَه دِ جَا يَه كَار وِي لَوِي مَقَام دِي عَدَالَت يَه دَا دُنْيَا

If a high dignity be of use to any one: the highest station in this world is justice. (Gulsh. II, p. 8). Rah'mān.

The manner in which two sentences are compared together, see in the Syntax, §. 187.

## IV. Section.

### The Numerals.

#### §. 94.

##### 1) Cardinal numbers.

يَوَّ yau, one, fem. يَوَّه yau-äh.

دَوَّه dvah, two, fem. دَوِّي dvē.

دَرِي dre (دِر), three.

تَلَوَّر talōr, four.

پِنْدَاه pinḍah, five.

شِپَاژ špaž, six.

اَوَّه ōvah, seven.

اَتَاه atah, eight.

نَوَّhö; نَوَّhö, نَه nah, nine.

لَس las, ten.

يَوَّلَس yaulas or yōlas, eleven.

يَوَّوَّلَس yavōlas.

دَوَّهلاس dvahlas, دَوَّوَّلَس dvōlas, دَوَّلَس dōlas, twelve.

دِيَارَلَس diārlas, thirteen.

تَوَّارَلَس tvārlas, fourteen.

پِنْدَاهلاس pinḍahlas, fifteen.

سِپَارَلَس spārlas, سِپَارَس spāras, sixteen.

اووه لَس avahlas, seventeen.

آته لَس atahlas, eighteen.

نُه لَس nuhlas, نُونَس nūnas \*), nineteen.

شِل šil, twenty.

یو وِشْت yau, vīšt, twenty one.

دوه وِشْت dvah vīšt, twenty two.

دری وِشْت drē vīšt, twenty three.

خَلُور وِشْت	} twenty four.
خَلِیر وِشْت	

پِنَاخَه وِشْت pinḡah vīšt, twenty five.

شِپَر وِشْت špaž vīšt, twenty six.

اووه وِشْت ōvah vīšt, twenty seven.

آته وِشْت atah vīšt, twenty eight.

نُه وِشْت nōh vīšt, twenty nine.

دِیرش dērš, thirty.

یو دِیرش yau dērš, thirty one.

دو دِیرش	} thirty two.
دوه دِیرش	

دری دِیرش dre dērš, thirty three.

---

نُونَس is a euphonic change for نَوَلَس \*).

خَلُور دِيرَش talōr dērs, thirty four.

etc. etc. etc.

خَلُويَسْت talvēšt, forty.

يَوُ خَلُويَسْت yau talvēšt, forty one.

دَوُ خَلُويَسْت dō talvēšt, forty two.

دِرِ خَلُويَسْت dre talvēšt, forty three.

etc. etc. etc.

پَنْدُخُوس pandōs, fifty.

شِپْتَه špētah, sixty.

أَوِيَا aviā seventy (indelin.).

أَتِيَا atiā, eighty (indeclin.).

نَوِي navē, نَوِ nave, ninety (indeclin.).

سِل sil (also written صَل sil or صَل sal), hundred.

يَوُ سِل sil yau, hundred and one.

دَوِ سِل sil dvah, hundred and two.

سِل دِرِ پَنْدُخُوس sil dre pandōs, hundred and fifty three.

etc. etc. etc.

In the numbers the Paṣtō very closely approaches the Zendic forms. يَوُ yau, one, Zend aēva, whereas the Persian and the Indian Prākṛit idioms recur to the Sansk. एक.

The declension of يَوُ yau is somewhat irregular.

	Sing.	
	Masc.	Fem.
Nom.	يَوُ yau, one.	يَوِه yau-āh.



Format. **يَوَه** yau-ah.

**يَوِي** yau-ē.

Vocat. **يَوَه** yau-ah.

**يَوِي** yau-ē.

The masc. form **دَوَه** dvah, two, may also be used for the feminine. In the Format. Pl. it is **دَوُو** dvō, but **دَوَه** may also be used.

**دَرِي** dre, three (Sansk. **त्रि**, Zend thri) has in the Form. Pl. **دَرِيَوُو** dre-ō, though **دَرِي** is also in use.

**خَلَوُر** ṭalōr, four (Sansk. **चत्वार**, Zend čathvār), has in the Format. Pl. **خَلَوُرُو** ṭalor-ō. **پِنْدَاه** pinḍah (Sansk. **पञ्चन्**, Zend pančan), **پِنْدَاهُو** pinḍō. Similarly **شِپَر** špaž, six (Sansk. **षष्**, Zend khšvas), **شِپَرُو** špaž-ō; **اَوَه** ōvah, seven (Sansk. **सप्तन्**, Zend haptan), **اَوُو** ōv-ō; **اَتَه** atah, eight (Sansk. **अष्टन्**, Zend astan), **اَتُو** at-ō.

**نَه** nōh, nine (Sansk. **नवन्**, Zend navan) remains unchanged in the Format. Plur.

**لَس** las, ten (Sansk. **दशन्**, Zend daśan, (in Paštō d = l), Format. Pl. **لَسُو** las-ō.

**شِل** šil, twenty (Sansk. **विंशति**, Zend vīśaiti; in Paštō the initial syllable vi is thrown off and **शति** changed to šil, by transition of final t to l) is only used when standing alone\*); in the compound numbers 21, 22 etc. the full form **وِشْت** vīšt (Persian **بیست**, Hindī **बीस्**) is again used. Its Format. Pl. is regularly formed by adding the affix ō.

**دِيرَش** dērš, thirty, is contracted from **دِيرَشْت** dēršt (Sansk.

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\*) **شِل** is also used as a substantive in the sense of „a score“, and may then form the Plural **شِلَه** šil-ah (Format. **شِلُو**).

**चिंशत्**, Zend thrísata); **خَلْوَيْسِت** talvēšt, forty, is likewise a contraction, Sansk. **चत्वारिंशत्**, Zend čathvaresáta; instead of **خَلْوَيْسِت** the common people frequently employ a multiplication **دَوَ شِلَه** dvah šilah, two scores (two times twenty), similarly **دِر شِلَه** dre šilah for **سِپِتَه** špētah, sixty.

**پَنَاقُوس** pandōs, fifty, Sansk. **पञ्चाशत्**, Zend pančāsata, final t being dropped in Paštō.

**سِپِتَه** špētah, sixty (Format. Pl. **سِپِتَو** špēt-ō) recurs to the Zendic form khšvasti, Sansk. **षष्टि**, with transition of v to p. — **اَوِيَا** aviā, seventy (properly **اَوِيَا** avviā), is very much curtailed: Sansk. **सप्तति**, Zend haptāiti, which is assimilated in Paštō first to appā and thence to avvā, and with euphonic i inserted, avviā, the final syllable iti being dropped altogether. **اَتِيَا** atiā, eighty, Sansk. **अशीति**, Zend astāiti, which is assimilated in Paštō to attā, and with euphonic i inserted atiā (instead of attīā). **نَوِي**, ninety, Sansk. **नवति**, Zend navaiti (Sindhī and Hindī also **नवे**).

**سِل** sil, hundred (also written and pronounced **سَل** sal) is the Sansk. **शत**, Zend śata (Persian **صد**), with transition of t to l. **سِل** is only used of one hundred (up to 199)\*. When the noun, with which **سِل** is connected, stands in the Formative, it takes likewise the affix **و**, as: **پَلار د سِلَو زَوِيَو** a father of hundred sons. When two or more hundreds are to be expressed, the numeral **سَو** sau (**صَو** sau) is employed, Plur. **سَو** sav-a, **سَوَه** sav-ah (Sindhī

\*) But the Plural form **سِلَه** silah is also occasionally met with.

सउ, Prāk. सञ्च = सद), Format. سَو sav-ō. Instead of سَو the constracted form سُو sū (صُو sū) is also used, before which some units take a different form.

دَوَه سَوَه dvah savah, two hundred (Format, دَوَو سَوَو dvō sav-ō).

دِرِی سَوَه dre savah or: تیر سُو tēr sū, three hundred. \*)

خَلُور سَوَه talōr savah or: خُونَسُو tūnsū, four hundred.

پِنَاکَه سَوَه pinḍah savah or: پُونَسُو pūnsū, five hundred.

شَپَر سَوَه špaž savah or: شَپَر سُو špaž sū, six hundred.

اَوَه سَوَه ōvah savah or: اَوَه سُو ōvah sū, seven hundred.

اَتَه سَوَه atah savah or: اَتَه سُو atah sū, eight hundred.

نُه سَوَه nuh savah or: نُه سُو nuh sū, nine hundred.

When hundreds are to be expressed generally, سِلْگُونَه silgūnah (Format. سِلْگُونَو silgūnō) is employed.

زَر zār, thousand (هَزَار is also in use).

زَر zār (Sansk. सहस्र, Zend hazāra) is, like سَو sau, a regular substantive and forms the Plur. زَرُونَه zār-ūnah, but with other numerals: زَرَه zār-ah, as:

دَوَه زَرَه dvah zār-ah, two thousands.

دِرِی زَرَه dre zār-ah, three thousands.

etc. etc. etc.

---

\*) سُو is indeclinable and undergoes therefore no change in the Format. Plur.

When thousands are to be expressed generally, زَرَكُونَه zargūnah (Format. زَرَكُونُو zargūnō) is employed.

For a hundred thousand the Indian word لَك lak (Hindī लाख, Sansk. लक्ष) is used, the regular Plural of which is لَكُونَه lakūnah, but in connexion with numerals لَك\_lakah (laka), as:

دَوَه لَك drah lakah, two Lakhs = two hundred thousands.

لَس لَك las lakah, ten Lakhs = a million.

شِل لَك šil lakah, twenty Lakhs = two millions.

Also the Hindī کَرور karōṛ (Sansk. कोटि), one hundred Lakhs = 10 millions, is found in Paṣtō.

## §. 95.

### 2) Ordinal numbers.

The ordinals are formed in Paṣtō, as in Persian, by adding the affix am, before which final ah is dropped; only the first cardinal number makes an exception.

وَرَنْبَی vṛumbai	} the first (fem. وَرَنْبَی vṛumbaī).
رَنْبَی rumbai	
أَوَّل avval (Arab.)	

دَوَیَم dvayam, fem. دَوَیَمَه dvayam-āh, the second.

دَرِیَم dreyam, the third.

تَالَوَرَم talōram, the fourth.

پِنْدَام pinḍam, the fifth.

---

\*) In dvayam the root is dva; final ah is therefore not elided, but euphonic y inserted, as in all numerals ending in ā.

شپاڅم špažam, the sixth.

اووم ōvam, the seventh.

اتم atam, the eighth.

نهم nuham, the ninth.

لسم lasam, the tenth.

يولسم yaulasam, the eleventh.

etc. etc. etc.

شلم šilam, the twentieth.

يويشتم yauvīštam, the twenty-first.

etc. etc.

دیرشم dēršam, the thirtieth.

شپیتم špētam, the sixtieth.

اویایم aviāyam, the seventieth.

اتیایم atiāyam, the eightieth.

نویم naveyam, the ninetieth.

سلم silam, the hundredth.

سل وړنځی sil wṛumbai, the hundred and first.

سل دویم sil dvayam, the hundred and second.

etc. etc.

دوه سؤم dvah savam, the two hundredth.

دوه سؤ دریم dvah sava dreyam, the two hundred and third.

etc. etc.

In compound numbers only the last numeral is formed into an ordinal.

زَرَم̄ zaram, هَزَارَم̄ hazāram, the thousandth.

دَوَه زَرَم̄ dvah zaram, the two thousandth.

لَكَم̄ lakam, the hundred thousandth.

For expressing the years of the era the cardinals are employed and not the ordinals; see Syntax, §. 188, 3.

### §. 96.

#### 3) Distributive numbers.

Distribution is formed in Paštō by repeating the cardinal number, as: يَوَّ يَوَّ yau yau, one by one; پِنْدَاه پِنْدَاه pindah pindah, five by five.

But if the distribution is only to be expressed generally, the prefix پَه pah is put before the cardinal number, as: پَه پِنْدَاه pah pindō, by five; پَه سِلَو pah silō, by hundreds; پَه زَرُونَو pah zarūno or پَه زَرَكُونَو pah zargūnō, by thousands.

If the distribution is to be fixed exactly (so many and not more), the cardinal number is repeated with the prefix پَه, as: دَوَه پَه دَوَه exactly two (and not more); لَس پَه لَس precisely ten.

### §. 97.

#### 4) Multiplicative numbers.

Multiplication is expressed in various ways. A cardinal number is added to the substantive بَرغ bray, layer, fold, which however remains in the Singular, as دَرِ بَرغ dre bray, threefold, treple; this expression is made use of when referring to strata, layers, folds etc.



When crops, products etc. are spoken of, the prefix **دِه** is placed before the cardinal number (remaining in this case in the Nominative), by which the multiplication is to take place, the first cardinal always being **یو** as: **دِه یو سل** \*) literally: one by hundred = a hundredfold. Similar expressions are: **دِه خو خنده** manifold; **دِه دیر** manifold.

**میوه تی وکړه خو دِه سل خو دِه شپيته او خو دِه دیرش**

They (the seeds) brought forth fruit, some hundredfold, some sixtyfold, some thirtyfold. (Matth. 13, 8).

**تر اول تی یو دِه صله اور د مینې سینه سوله**

A hundredfold more than first her breast was burnt by the fire of love.

Dorn, Pushtō Chrest. p. 190.

The Afghāns also use such like Persian expressions, as: **صد چندان**, a hundredfold, or **چندان** with Paštō cardinals, as: **زر چندان** a thousandfold. **چند** also is used with an indefinite pronoun, as **خو چند** manifold.

In counting the multiplication is not expressed by a particular word, but the cardinal number, which is to be multiplied by the following, is simply put before it, as: **دري دوه** three (times) two.

Multiplication of time is expressed by putting the cardinal number \*\*) before **دل** *dal* (Pl. **دله** *ḍalah*) or **وار** *vār* (Pl. **واره** *vārah*), as: **یو دل** once \*\*\*), **دوه دله**, twice; **خو واره** how many times? It is to be noticed, that **دله** and **واره**, also when governed

\*) **دِه یو صله** (Pl.) is also used.

\*\*) Or an indefinite or interrogative pronoun.

\*\*\*) But **دله** is also used for the Singular, as **یو دله** one time.

by prefixes and postfixes, remain in the Nominative, as: **تِرَ اَوَوَه خَلَه دَوَر** up to seven times.

§. 98.

5) Fractional numbers.

A quarter ( $1/4$ ) **پَاوُ** pāō \*).

A half ( $1/2$ ) **نِيم** nīm (adj.).

Three quarters ( $3/4$ ) **دِرِي پَاوُ** dre pāva.

Five quarters ( $5/4$ ) **پِنْدَاه پَاوُ** pindah pāva, or **پَاوُ بَانْدِ يَوُ** pāō bānde yau (or **پَاوُ دَپَاسِ يَوُ**, which is the same), literally: upon a quarter one (in addition).

One and a half ( $1\frac{1}{2}$ ) **يَوُ نِيم** yau nīm.

One and three quarters ( $1\frac{3}{4}$ ) **پَاوُ كَم دَوَه** pāō kam dvah, literally: a quarter less than two.

Two and a quarter ( $2\frac{1}{4}$ ) **پَاوُ بَانْدِ دَوَه** pāō bānde dvah, literally: upon a quarter two (in addition).

Three and three quarters ( $3\frac{3}{4}$ ) **پَاوُ كَم خَلَوَر** pāō kam ṭalōr, literally: a quarter less than four.

Without special reference to measure and weight, fraction or portion is expressed by **حَصَّه**, as: **دِرِيَمَه حَصَّه** the third part, **لَسِمَه حَصَّه** the tenth part.

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\*) **پَاوُ** is only used with reference to measure and weight, also of a  $1/4$  Rupee.

## V. Section.

### Pronouns.

#### §. 99.

#### I. Personal Pronouns.

The personal pronouns of the Paštō are either absolute personal pronouns or pronominal suffixes. The latter class of pronouns the Paštō uses very extensively and coincides in this respect quite with the Persian and even more so with the Sindhī, the only Ārian languages, which, besides the Paštō, know the use of pronominal suffixes.

##### 1) Absolute personal pronouns.

Absolute personal pronouns the Paštō only possesses for the first and second person; for the third person a proximate or remote Demonstrative is employed as required [by circumstances \*).

##### a) First personal pronoun.

##### Sing.

Nom.	ز; zah, I.
Accus.	ما mā, me.
Format.	} ما me.
Instrum.	
Genit.	ما د mā; حما ḍmā**); حما د da ḍmā, of me; my; mine.

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\*) The only remnant of a personal pronoun of the third person is و var, to him, to them; see below, §. 101.

\*\*\*) When حما is connected with a noun, which is constructed with a postfix or prefix (or both together), these must follow حما, as:

Dat.	مَا تَه mā tah; وَ مَا تَه va mā tah; وَ مَا وَتَه va mā vatah; مَا لَه mā lah; مَا لَرَه mā larah; (رَ) (rā) رَ تَه rā tah, لَ لَ لَه lā lah, to me.
Ablat.	مَا نَه lah mā nah; مَا لَه lah mā, from me.
Locat.	مَا پَه pah mā; مَا كِبِه pah mā kše, in me.

#### Plur.

Nom.	مُور mūž, مُورَه mūžah (western); مُونَك mūng, مُونَكَه mūngah (eastern), we.
Accus.	مُور mūž, مُورَه mūžah; مُونَك mūng, مُونَكَه mūngah, us.
Format.	} مُور mūž, مُورَه mūžah; مُونَك mūng, مُونَكَه mūngah, Instrum. } mūngah, by us *).
Genit.	
	دَ مُور da mūž, دَ مُورَه da mūžah; دَ مُور خُمور d̄mūž, دَ مُورَه خُمور mūžah; دَ مُونَك da mūng, دَ مُونَكَه da mūngah; دَ مُونَك خُمونَكَه d̄mūngah, of us, our, ours.
Dat.	مُور تَه mūž tah **); مُورَه تَه mūžah tah; مُونَك تَه

خُمَا وَ پَلَار تَه to my father (not: وَ خُمَا پَلَار تَه), or خُمَا follows the noun with the prefixes or postfixes, as: وَ پَلَار تَه خُمَا. Like خُمَا the Plur. خُمور our, and سَتَا thy, and the Plur. سَتَاسُو, سَتَاسِي your, is constructed.

\*) In Raverty's Gulshan-i Rōh I have also met the Formative مُورَو mūžō (I, p. 112): كَه پَه مُورَو دَوَارَو مَيَنَه تِي if thou lovest us both; I have hitherto not found any other instance of it. Raverty himself mentions nothing of it in his Grammar nor Dr. Bellew.

\*\*) Instead of تَه the other prefixes and postfixes may be equally used as in the Sing.

mūng tab,; مُونْكَهْ mūngah tah etc.; رَا rātah,  
لَا lā, lah, to us.

Abl.      لَہْ مَوْجَہْ نَہْ lah mūžah nah; لَہْ مَوْجَہْ نَہْ lah mūž, لَہْ مُونِگَہْ la mūngah, لَہْ مُونِکَہْ lah mūng nah;  
from us.

Locat. **پاه موز** pah mūẓ, **پاه موزاه** pah mūẓah etc., in us.

z; zah approaches the Zendic azem (Persian مَن and dialectically az, as also in the Ossetic); مَا corresponds to the Sansk. Acc. मा. حَمَا is the same as مَا, ح being only a euphonic addition, as س in سَتَا. The Plural مُوَر, مُوَفَك is difficult to explain, as it leaves the traces of the Zend (vaēm) again; it may be compared with the Lithuanian mes, Genitive and Ablative musū, which corresponds to the Sansk. अस्मे, the letters sm being transposed to mas, which is already partly the case in Prākṛit अम्हे (compare also the Greck ἡμεῖς, Aeolian ἄμμες).

Curious is the form رَ, rā, used in the Dative Sing. (far more rarely in the Dative Plur.); similar is the Dative form of the second person دَر, dar and of the third person وَر (both used in the Sing. and Plur.). There can be hardly a doubt, that دَر, dar and وَر, var correspond to the Persian دَر and وَر respectively, the Persian Dative postfix رَ (= Paštō لَ), having been retained in these cases for euphony's sake, instead of دَـلَ da-lah \*), وَـلَ va-lah and final ah dropped at the same time. This etymology of دَر, dar and وَر, var will throw the necessary light on رَ, rā also; رَ, rā would thus be identical with the Persian مَـرَ ma-rā, to me, initial m having

\* ) Balōčī also tha-rā, to thee.

been dropped. For this supposition pleads the circumstance, that رَا (as well as دَر and وَر) is originally used without any postfix and so still, whenever preposed to a verb (as رَاكُمُ give to me), the addition of postfixes to رَا (دَر and وَر) having come into use in later times, when the language was no longer conscious of the original Dative-signification of رَا (دَر and وَر) and commenced to look on these forms as *Formatives*, which might be followed by postfixes; for with prefixes they are never constructed. It is to be noticed, that رَا لَه rā-lah or رَا لَرَه rā-larah is changed, for euphony's sake, to لَا لَه lā-lah and لَا لَرَه lā larah. A similar euphonic change takes place with دَر and وَر, when followed by لَه and لَرَه, as will presently be seen.

§. 100.

b) The second personal pronoun.

Sing.

Nom. تَا tah, thou.

Accus. تَا tā, thee.

Format. }  
Instrum. } تَا tā, by thee.

Genit. دَا تَا da tā; سَتَا stā (also شَتَا štā); دَا سَتَا da stā,  
of thee, thy; thine.

Dat. تَا تَا tā tah; تَا لَه tā lah; تَا لَرَه tā larah etc.

دَر dar, دَر تَا dar tah; دَا لَه da lah; دَا لَرَه da larah,  
to thee.



Ablat.      لَا تَا lah tā; لَا تَا nah, from thee.  
Locat.      فِي تَا pah tā, in thee.  
Vocat.      أَيُّ تَا ai tā, وَ تَا vő tā, o thou!

### Plural.

Nom.	}	تَاسِي tāsī; تَاسُو tāsū, you.
Accus.		
Format.	}	تَاسِي tāsī; تَاسُو tāsū, by you.
Instrum.		
Genit.	دَ تَاسِي da tāsī, دَ تَاسُو da tāsū, دَ سَتَاسُو da stāsū; سَتَاسِي stāsī (سَتَاسِ); سَتَاسُو stāsū (سَتَاسُ), of you, your; yours.	
Dat.	دَر تَاسِي dār tāsī; تَاسُو لَہ tāsū lah etc.; دَر تَہ dār tah; دَ لَہ da lah, دَ لَرَہ da larah, to you.	
Ablat.	لَہ تَاسِي lah tāsī; لَہ تَاسُو نَہ lah tāsū nah, from you.	
Locat.	پَہ تَاسِي pah tāsī etc. in you.	
Vocat.	اَی تَاسِي ai tāsī, وَ تَاسُو vō tāsū, o ye!	

The Paṣṭō تَ approaches more closely the Prākṛit form त than the Zendic tūm (Sansk. त्वम्). The Format. Sing. تَا points to the Sansk. Accus. त्वा, Zend thvā (Greek τέ, Latin te). In the Genit. Sing. ستَا (شتَا) s (š) is only a euphonic addition, like خ in حَمَا.

The Plur. forms تَاسُو, تَاسِي have no analogies in the cognate idioms. They are apparently derived from the base تَنَ (تَا) with

the affixed (original) pronoun **स्म**, which is similarly employed in Prākṛit, as Prāk. तुम्हे you = तुस्मे. In this case sm has been assimilated in Paṣṭō to s (ss), and not transposed as in موره.

§. 101.

c) The remnant of the third personal pronoun.

We have noticed already, that of the third personal pronoun only the form وَ var has been preserved, which is equally used for the Sing. and the Plural, see §. 99. When preposed to a verb, وَ (without a postfix) always expresses the Dative, to him to her, to them, as وَرक़ल varkṛal to give to him (her), them; in other positions it takes a postfix, being considered as a Formative Sing. or Plural, as: وَرتّه var tah, to him, to them; وَر خاّخّه var ḡaxah, with him, them etc. Instead of وَر له var lah, وَر لاره var larah, it is, for euphony's sake, pronounced and written وَ له va lah, وَ لاره va larah.

§. 102.

2) Pronominal suffixes.

The pronominal suffixes may represent every case, the Nominative and Vocative excepted; they may be optionally linked to any noun in the sentence (though strictly referring to another), but those, which represent a possessive pronoun, generally precede or follow the noun, to which they belong.

It is to be noticed as a peculiarity of the Paṣṭō system of writing, that these pronominal suffixes are not added to nouns and verbs, as is the case in Persian and Sindhī, but written separately, a few prefixes and postfixes excepted, with which ثى coalesces.

Sing.

I. Pers. م me or می me, me, by me, my etc.

II. Pers. د de or دی de, thee, by thee, thy etc.

III. Pers. ٻي ē, him, her, by him, his, her etc.

### Plur.

I. Pers. مو mū, مه muh; ام um, وم vum, us, by us, our etc.

II. Pers. مو mū, مه muh; ام um, وم vum, you, by you, your.

III. Pers. ٻي ē, them, by them, their etc.

The first pronominal suffix م me is identical with the Sindhī मि me, Persian ام am, Sansk.-Prākrit Genit. मे.

The second pronominal suffix د de corresponds to the Persian ت at, Sindhī e (= te, t being elided), Sansk.-Prāk. Genit. ते.

The pronominal suffix of the third person Sing. and Plur. ē is peculiar to the Paṣtō and not to be found in this form neither in Persian nor in Sindhī. Its etymology seems to be the following.

In Prākrit we have still the curtailed form of the Genit. Sing. से his (Zend hē), (which is to be referred to the base स्व and not to be identified with the Genitive अस्य; Latin sui, se) and of the Genit. Plur. सिम् (= Prāk. ताण, Sansk. तेषाम्), their. In Paṣtō both Genitives, से and सिम् have been contracted into one form and the distinction of the Sing. and Plur. lost thereby. The Persian pronominal suffix اش aš and the Sindhī सि se point both to the same Prākrit से; in Paṣtō (as in Zend) s has been changed to h (hē) and then dropped altogether = ē. The Persian Plur. suffix اشان points again to the Sansk. एषां and the Sindhī -ne to the Prākrit ऐहि; see my Sindhī Gram. §. 39.

The pronominal suffix of the I. pers. Plur. مو mū, مه or وم vum corresponds to the Persian ما, which points back to the Prāk. Genit. Plur. अह (cf. the Greck ἀμύνων).

The pronominal suffix of the II. pers. Plur. now coincides outwardly with that of the I. pers. Plural, so that only the context can decide, which of both is intended. It is greatly mutilated, the initial syllable *yuš-* having been dropped altogether (Persian شُمَا, Zend *yūšmākem*, Sansk. युष्माकम्); the Greek, though also greatly curtailed, is still more original *ὑμῶν* (cf. Bopp, Compar. Gram. §. 332).

It has been already alluded to, that the pronominal suffix of the III. pers. Sing. and Plur. coalesces with a few prefixes and postfixes. These prefixes are دَر pre, on, upon and تَر tar, from, out etc., which are respectively written دِر pre (دِرِ) and تِر tre (تِرِ), when ثِ is added to them. The postfixes are: پَسِ pase (پَسِ) after, دِنِ dine, from and کِنِ kṣe, in. As these end already in e, the pronominal suffix ثِ coalesces with them totally, so that its addition can only be gathered from the context.

Another curious coalition takes place between the Ablative postfix نَه nah (now and then also written نَا nā) and تِ ti, the remnant of an old demonstrative pronoun (त); the only form in use now is تِنَه tinah or تِنَا tinā (also written تِنَه tī-nah), from him, her, them.

دَ دُنْيَا لَهُ آفَتُونُ مِی دِیْرَه نَه شِی

چِه تَه مِی پَه سَرِ ثِی پَه هَر لَوْرِی دَ بَلَا حَافِظَ

I am not afraid of the calamities the world, since thou art on my head, o protector from misfortune on every side! (Gulsh. II, 113, 2) Xavājah Muh'ammad.

فَلَانِی دُشْمَن دِ حَقِّ تَعَالٰی لَهُ جَهَانَ وَآخِسْتِ وَ ثِی هِیَخ دِ آروِیْدِی

دِی چِه مَا بَه هِرِیْرِی

A certain enemy of thine the great God has taken away from the world. He said (by him it was said): hast thou heard, that he will give up me? (Gulsh. I, p. 186) Gulistān.

دَا دُنْيَا خَارِبَتِي بَرَه دَه پَه سَاتِلُ مِي خَه مَرَه دَه

This world is a mangy goat; what pleasure is there in keeping her? (Gulsh. II, 36, 3) Xušh'āl.

خَه عَمَل وَه پَه دُنْيَا كَنِسِي تَاسِي كَرِي چِه دَاهَسِي مَرَتَبِي وَ مَشُو  
حَاصِلِي دُوْتِي بَه وَآئِي عَمَلُون خُمُور دَا وَو چِه اِذَان بَه وَ مَشُو غُور تِير  
شَه نَوَر بَه پَاخِيدُو وَ آوَتَس تَه

What work on earth had you done, that such degrees were allotted to you? They will say: our works were these, that when the call to prayer passed our ear, then we used to rise for ab-lution. Favāid-uš-šarīẓāh.

كَه غَائِب تَرِيو سَاعَت شَم مُسْتَوْجِب نَ عَقُوبَت شَم

If I am absent from him one hour, I deserve punishment. (Dorn, Chrest. p. 202).

پَه كَنِسِي پِير دُر نَايَاب وَو چِه رُوشَن لَكَه مَهْتَاب وَو

On them were many rare pearls, which were glittering like moonshine. (Dorn, Chrest. p. 206).

### §. 103.

## II. Demonstrative pronouns.

1) هَه hayah, that, remote demonstrative pronoun.

Sing.

Nom. هَه hayah, com., that.

Accus. هَه hayah, that.

Format. هَه masc.

Instrum. } هَه hiyē or هَه hiyih, fem. } by that.

Genit. هَه دَا da hayah, masc.

هَه دَا da hiyē, هَه دَا da hiyih, fem. } of that.

Dat.	هَیَّاهُ تَه hayah tah, masc.	} to that.
	هَیَّاهِ تَه hiyēh tah, fem.	
Ablat.	لَه هَیَّاهُ lah hayah, masc.	} from that.
	لَه هَیَّاهِ lah hiyē, fem.	
Loc.	پَه هَیَّاهُ pah hayah, com.	} in that.
	or هَیَّاهِ پَه pah hiyē *), fem.	

#### Nom.

Nom.	هَیَّاهُ hayah, com. (هَیَّاهُ hayōe, hayōī, Peshāwar), those.
Accus.	هَیَّاهُ hayah, com., those.
Format.	} هَیَّاهُ hayōe, by those.
Instrum.	
Genit.	دَ هَیَّاهُ da hayō, of those.
Dat.	تَه هَیَّاهُ hayō tah, to those.
Ablat.	لَه هَیَّاهُ lah hayō, from those.
Locat.	پَه هَیَّاهُ pah hayō, in those.

هَیَّاهُ is often shortened, especially in poëtry, to هَیَّاهُ, Format. Pl. هَیَّاهُ. In the modern language the Singular of this pronoun is often connected with a noun in the Plural, which is not the case in the older language, e. g. هَیَّاهُ وَرَحُو in those days, instead of هَیَّاهُ هَیَّاهُ وَرَحُو. In the Plural هَیَّاهُ may remain uninflected before a noun in the Formative, as : دَ هَیَّاهُ خَلَقُو of those people; هَیَّاهُ وَارُو تَه to all those.

\*) This form is only used, when the noun following is put in the Formative.

\*\*) In Qandahār pronounced هَیَّاهُ huγō.



The etymology of this pronoun is rather doubtful; it seems to be compounded of ha-ya. In this case ha would correspond to the Indian hō (= Sansk. सो) and ya to the adjective affix क.

§. 104.

2) دَغَه, this, proximate demonstrative pronoun.

Sing.

Nom. دَغَه dayah, com. this.

Accus. دَغَه dayah, com. this.

Format.	} دَغَه dayah, masc.	} by this.
Instrum.		

Genit.	} دَغَه دَ da dayah, masc.	} by this.

Dat.	} دَغَه تَه dayah tah, masc.	} to this.

Ablat.	} دَغَه لَه lah dayah, masc.	} from this.

Locat.	} دَغَه پَه com.	} in this.

Plur.

Nom. دَغَه dayah, com., these.

Accus. دَغَه dayah, com., these.

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\*) This form is only used when the noun following is put in the Formative.

Format.	} دَغَو dayō *), by these.
Instrum.	
Genit.	دَغَو دا da dayō, of these.
Dat.	دَغَو تَه dayō tah, to these.
Ablat.	دَغَو لَه lah dayō, from these.
Locat.	دَغَو پَه pah dayō, in these.

دَغَو seems to be compounded of the pronominal base da (= **دا**) and the adjective affix **کَ**. In signification it does not differ from دَا this, both pronouns being frequently interchanged.

§. 105.

3) دَا this\*\*), proximate demonstrative pronoun.

Sing.

Nom.	دَا dā, this (com.).
Accus.	دَا dā, this.
Format.	} دَه dah; — دَا dā —, by this.
Instrum.	
Genit.	دَه دا da dah; — دَا دا da dā —, of this.
Dat.	دَه تَه dah tah; دَه — دَا da — tah, to this.
Ablat.	دَه لَه lah dah; — دَا لَه lah dā —, from this.
Voc.	دَه پَه pah dah, dā; — دَا پَه pah dā —, in this.

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\*) In Qandahār pronounced دَغَو duγō.

\*\*) With دَا, as well as with دِي, the adverb هَسِي (so, thus) may be joined, as: دَا هَسِي dā hasē, such a one; or هَسِي may in such compounds also be shortened to سِي, as: دَا سِي dā sē.

Plur.

Nom. دَا dā, these (com.)

Accus. دَا dā, these.

Format. }  
Instrum. } دِو dēō or دِوَو dēvō; — دَا dā, by these.

Genit. دِو دا dā dēō; — دَا دا dā dā —, of these.

Dat. دِو تَه dēō tah; دَا — تَه dā — tah, to these.

Ablat. دِو لَه lah dēō; — دَا لَه lah dā —, from these.

Locat. دِو پَه pah dēō; — دَا پَه pah dā — in these.

دَا dā generally points to something immediately preceding, more rarely to something following (Latin hic).

When دَا dā is used independently (without a following noun) it is written دَ dah in the Formative, but when followed by a noun it remains generally quite unaltered in the Singular and Plural, though in the Plural it may also take the inflected form (دِوَو, دِو) when connected with a noun in the Formative.

Gulsh. I, p. 174) دَ بَاغ وَنِی بَه لَه بِيخَ وَكَارِی دَ تَه مَرْدَوَنَه

The trees of the garden his slaves will pull out.

نوم تِی دَ جود وَ عَدَل شَتَه دِی لَا تَر اوسَ

تیر لَه دَا دُنیا حَازِم سَنائی نوشِیروان شو

The name of their liberality and justice remains till now, (though) Il'ātim Tāi and Nūšīrvān have passed away from this world. (Gulsh. II, p. 117, 3) Xavājah Muh'ammad.

چَه هُونَمَرَه بَنَه مَخُونَه پَه دَا خَاوَرَو کِنِی پَه کُور دِی

چَه دِیو لَرَه دِرُومَم کُور وَ مَا تَه اَرَم دِی

As so many fair faces are in this dust, in the grave, when I go to them, the grave is a Paradise to me. (Gulsh. II, p. 68, 4). Xušh'al.

یَو دَم دَ خَوَار خُوشْکَال سَرَه تَه هَم فَرَاعَت کَبِیْنَه

چِه زَرَه تِی لَه دِیَو دِیرو اَنَدِیْمَنو خَخَو فَرَاع شِی

Sit thou a moment together with poor Xušh'al in quietness, that his heart may be a little liberated from these many anxieties. (Gulsh. II, p. 69, 2) Xušh'al.

§. 106.

4) دِی dē, this, proximate demonstrative pronoun.

Sing.

Nom. دِی dē (دِ), this; he, she.

Accus. دِی dē, this.

Format. } دِی dē, by this.  
Instrum. }

Genit. دِ دِی da dē, of this.

Dat. دِی تَه dē tah, to this.

Ablat. دِی لَه lah dē, from this.

Locat. دِی پَه pah dē, in this.

Plur.

Nom. دِوِی dūī; — دِی dē—, these, they.

Accus. دِوِی dūī; — دِی de—, these, them.

Format. } دِوِی dūī, دِوِیو dūiō; — دِی dē—, by these.  
Instrum. }

Genit. دِ دِوِی da dūī, دِ دِوِیو da dūiō; — دِ دِی da dē—, of these.

Dat. دِوِی تَه dūī tah, دِوِیو تَه dūiō tah; دِی — تَه dē — tah, to these.

Ablat. لَه دُوئی lah dūī, لَه دُوئو lah dūiō; — دِی lah dē—,  
from these.

Locat. پَه دُوئی pah dūī, پَه دُوئو pah dūiō; — دِی pah de—,  
in these.

دِی dē corresponds in signification to the Latin is, pointing to an object not far distant, without special reference to something preceding or following.

When دِی is connected with a noun in the Plural, it may remain unaltered through all cases.

#### §. 107.

5) هَايَه hāyah, this one here; proximate demonstrative pronoun.

هَايَه hāyah is only used, when a person or thing is pointed at; it is only found in the Nomin. Sing. and Plural\*).

#### §. 108.

### III. The Relative pronoun.

The Paštō has only one relative pronoun چِه čeh, corresponding to the Persian کِه, which is also now and then used. It is not subject to any inflexion and only points out the relation, which must be taken up and nearer defined by a subsequent pronominal suffix, just like the Hebrew וְהַ.

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\*) Raverty alledges a Formative هَايِ haē and Bellew هَايِ hāē, but I have never been able to detect a trace of it.

Etymologically چه corresponds to the Sansk. relative य, Prākrit जो (Sindhī and Hindī likewise जो); in Paṣto the media j has passed into the tenuis č (similarly in Persian, k = č).

دُوج کُوئی دِه چِه ئی اهل دَ دُنیا کَا هَر کلام وَ هَر کُفتار دَ دِ دُنیا

Every word and every talk of this world is nonsensical chat, which the people of the world make (it). (Gulsh. II, p. 9, 2) Rah'mān.

یو سَمی دِ خُوک رَا وِشِئِی پِه کُوتِه چِه عَمَل ئی پِه رُسوم دئی دِ اِخْلَاص

May somebody show me a single man with the finger, whose action is after the rules of sincerity. (Gulsh. II, p. 89) H'amīd.

چِه ئی سَتَا دَ آسَتَانِی خَاوَرِی بُوَسَه کِمِی هَغَه کَس پِه دَوَارِو کُون مُحْتَرِم دئی

He who has kissed the dust of thy threshold, is honoured in both worlds. (Gulsh. II, p. 118, 2) Xavājah Muh'ammad.

§. 109.

IV. The reflexive خپل xpal\*), own.

The reflexive adjective خپل always refers to the subject of the sentence and may therefore be translated by: my, thy or his, her, their, as the case may be; see §. 189, 5. 2. Its flexion is quite regular.

Sing.

Masc.	Fem.
Nom. خپل xpal, own.	خپله xpal-āh.
Format. خپل xpal.	خپلی xpalē,

Plur.

Nom. خپل xpal.	خپلی xpalē.
Format. خپلو xpālō.	خپلو xpālō.

\*) In Peshāwar also pronounced xpul.



په خپله pah xpalah (also often written پاخپله) is used adverbially, sua sponte, by one self, of one's own accord.

The Paštō is not possessed of a proper reflexive pronoun, but must circumscribe it by the use of خان dān, soul (like the Hebrew נַפְשׁוֹ) or خپسر xpasar (contracted from خپل سر one's own head), which is also used adverbially, in the sense of په خپله. When the accent is laid upon the reflexive, خپل is added to خان, as: د خپل خان دپاره for his own sake. See Syntax, §. 189, 5, 1.

§. 110.

V. Interrogative pronouns.

1) څوک tōk, who?

Sing. and Plur. (com.).

Nom. څوک tōk, who?

Format. چا čā.

This interrogative is only used substantively and not adjectively and has reference to persons or living beings only. It has sprung from the Sansk. base क (को), Hindī कौन् (= Sansk. Acc. कम्). Final k of the Nominative, which in the Formative is again dropped, is rather curious. (The Indefinite see §. 113, 1).

2) څه tah, what? which?

څه only refers to inanimate objects; it may be used independently or in connexion with a substantive; Hindī किन्ना, Sindhī छा, Sansk. किम्).

Sing. and Plur.

Nom. څه tah, what? which?

Format. ځه ټah.

ځه عذر ورته كوم او خپل څښتون ته ځه ووايم

What excuse shall I make to him and what shall I say to my husband? (Gulsh. I, p 119) Kalīlah ō Damanah.

Adverbial expressions are: ځه لره (also written ځلره) why? (what for?) or ځه ټah lah, why? ځه ټah rangah, in what manner, how? contracted also to ځنگه ټangah. ځه also by itself (without a postfix) signifies now and then why?

ځه assumes also the signification what a, in the sense of an exclamation; in this case it may be connected with a substantive or adjective.

په زړه کښې فکر وکړه ځه بادشاه وه سليمان

Reflect in thy heart, what a king Suleimān was.  
(Gulsh. II, p. 53, 3) Xušh'āl.

که د زړه څخو ترسدار وي ځه به ښه وو

If thy heart were a little compassionate, how beautiful it would be!  
(Gulsh. II, p. 54, 3) Xušh'āl.

3) کوم kūm (kōm) and کم kam, who, which?

کوم and کم (Pers. کدام) are interrogative adjectives and generally connected with a substantive. Their flexion is quite regular.

To be noticed are the expressions: له کومه (i. e. لور, side, direction) from whence? تر کومه, whereto? whither? how far?

کوم has also now and then the sense of ځه, how?, as:

ستا په دا سوال ځه کمال دی دا ویل و تاته کوم مناسب دی

What excellence is in this thy question, how does it behove thee to speak such things? (Gulsh. I, p. 92) Kalīlah ō Damanah.

4) کوم یو kūm yau or کم یو kam yau, who, what? which?

These interrogatives, which are compounded of کوم and کم and یو, are as well used absolutely as in connexion with a sub-

stantive. They refer to persons and things, but are only used in the Singular. Both parts are inflected as follows (کوم and کم agreeing with دَو):

Sing.

	Masc.	Fem.
Nom.	کوم دَو kum yau, } کم دَو kam yau. }	کومه دَو kumāh yauāh. } کمه دَو kamāh yauāh. }
Format.	کومه دَو kumāh yauāh } کمه دَو kamāh yauāh }	کومی دَو kumē yauē } کمی دَو kamē yauē }

تہ چہ قسے کل عذار تھی کل د کوم یوہ کلزار تھی

Thou, who art so rosy-cheeked, of what rose-garden art thou a rose? (Dorn, Chrest. p. 189) Yusuf and Zulaiḡā.

لہ هغو دوو نہ کمه یوہ اوانہ د دلار و کره

Who of those two did the will of the father? Matth. 21, 31.

§. 111.

5) خَو tō, how much? how many?

خَو tō does not undergo any change for gender, number or case. It is derived from the Sansk. कियत् (Latin quot), Hindī किता or कितना.

خَو is also used in exclamations with the sense of: how much! how many!

خَو قوت د د عذاب دئی راته وایه کناغونه هم کوه په هغه قیاس

How much power hast thou to bear torments? tell me! commit also sins according to that estimate! (Gulsh. II, p. 111, 2) Xavajah Muh'ammad.

ما په خَو خوار تھی ساتلی خَو خَو شپې می روڼوولی

With how many troubles wast thou reared up by me! how many, many nights were illuminated (i. e. made days) by me! (Dorn, Chrest. p. 183) Yusuf and Zulaiḡā.

To be noticed is the expression: پَه څَوُ شَان pah ɬō (= پَه څَوُ شَان in how many ways) how?

پَه ډالَنک به خوب پَه څَوُ کاندِ بى غَم  
چه خبَر وى د فلک له تزلزل

How shall those sleep on the bed without care,  
Who are aware of the tremulation of the firmament (= destiny)?  
(Gulsh. II, 49, 2) Xušh'āl.

څَوُ is also used adverbially in the sense of: how long?  
(the same as تَر څَوُ پور or تَر څَوُ).

6) څَوُنۍ ɬōne, how much, how many?

څَوُنۍ does not undergo any change for gender, number or case, like څَوُ.

7) څَوُنښه ɬōmbarah, how much? how many?

څَوُنښه is also contracted to څَوُمره ɬōmrah; it is indeclinable like څَوُ and څَوُنۍ.

§. 112.

## VI. Correlative pronouns.

Properly speaking there is only one correlative pronoun in Paštō, هونښه hōmbarah, so much, answering to the interrogatives څَوُ, څَوُنۍ and څَوُنښه, how much?\*) Besides هونښه we find also

\*) When corresponding to the correlative هونښه, څَوُ etc. usually drops its interrogative sense and assumes a relative signification: as much (quantum).

the form دَهونبَرَه dahōmbarah, and (contracted from هونبَرَه hōmrah).

A nearer correlative is دَغونبَرَه dayōmbarah, this much, and a more remote one: هَغَه هونبَرَه hayah hōmbarah, that much.

It is understood, that هونبَرَه etc. may also be used without standing in correlationship with خَو etc.

With reference to the position of these correlatives in a sentence, it is to be observed, that هونبَرَه usually precedes and is followed by خَو etc., but the inverted position is also admissible.

هونبَرَه تَرَس خَمَا لَه خِرَس وَ خَوَك نَه شِي  
خَو يَه زَرَه يَم لَه جَاهِل هِرَاسَان

I am not so much afraid of the bear and hog, as I am afraid in my heart of the ignorant. (Gulsh. II, p. 53, 2). Xušh'āl.

Instead of هونبَرَه — خَو as much — so much, هونبَرَه — خَو چَه is also used; هونبَرَه may even be omitted in the coordinate sentence, so that only خَو چَه indicates the correlationship.

اَوَر پَنَبَه نَرَدِي بَنَه نَه دِي خَو چَه لِرِي هُنَبَرَه بَنَه دِي

Fire and cotton near (each other) is not good; the more distant (from each other), the better it is. (Gulsh. II, 174) Yusuf and Zulaiḫā.

خَو چَه پِير پِير لَدَتُونَه پِير غَمُونَه  
بَنَه هَغَه چَه بَس ثِي كِيدِي تَه كُنْدَك دِي

As many, many enjoyments there are, so many cares there are;  
He is well off, on whose belly a little log of wood is enough.  
(Gulsh. II, p. 68, 2.) Xušh'āl.

When reference is made more especially to the manner and way, in which a thing is done, هَسِي thus, may be used instead of هونبَرَه, as:

ستَا په ديد مې سَوې زړه هسې تازه شه  
خو رځان گاند وقلې د ترمما سرد

By thy sight my burnt heart has become fresh in such a manner,  
as the Basil cools the oppressed of heat.

(Gulsh. II, p. 156, 1). Ašraf xān.

خو (خو — هونبره or هونبره — خو) is also used adverbially, as  
long — as. Other correlative adverbial expressions are: لکه — هسې  
as — so, or چه — هسې as — so \*).

§. 113.

## VII. Indefinite pronouns.

The Paštō is possessed of a great number of indefinite pronouns, as many of the Interrogatives are used at the same time as indefinite.

1) خوک tōk, some one; any one.

As an indefinite pronoun خوک is mostly referred to persons, but also to things; it may be used absolutely or connected with a noun as adjective. Its flexion is the same as that of the Interrogative.

خوک چه tōk čeh signifies: any one who = he who (they — who); if a person or thing is to be made more prominent, هغه may be added, as: هغه خوک چه that one, who. Instead of خوک چه the position is often inverted to چه خوک, he — who; خوک is always put in that case, in which the Relative ought properly to stand.

دا هسې dā hasē or دې هسې dē hasē, such a one (Lat. talis) has no corresponding interrogative (qualis) in Paštō.



هه انداز خما د سوز كله پوهيږي  
چا چه نه دي آزميلي د هجران اور

When will he understand the measure of my burning,  
Who has not tried the fire of separation.  
(Gulsh. II, 156, 2) Ašraf ḡān.

څوک — څوک once or more repeated signifies: one — another  
(Lat. alius — alius).

هر سنک و کلوخ چه ليده کيږي د دهر  
واره ککړتي دي څوک د شاه څوک د گدا

Every stone and clod of this earth, that is seen,  
Are all skulls, one of a king, another of a beggar.  
(Gulsh. II, p. 5. 2.) Rah'mān.

2) څه tah, something, anything; any one; some.

څه has usually reference to things, far more rarely to persons. It may be used absolutely or in connexion with a noun.

که څه وایم له هجران وایم څه له د نرد بی درمان وایم څه

If I say any thing, what shall I say of separation? what shall I say of this incurable pain? (Gulsh. II, p. 14) Rah'mān.

که څه مړد دی خو هغه دی په دنیا کښی  
هر چه نه لری حاجت په دا دنیا

If there is a man in the world, surely it is that, who has no need (of any thing) in this world. (Gulsh. II, p. 9, 1.) Rah'mān.

څه ټی تر مړه کړه څه تری په غره و ختل

Some of them were killed by him, some of them ascended the mountain. (Gulsh. I, 16) Tārīḡ-e-murassa3.

In a negative sentence, in which څه is not the subject, څه نه must be translated by: not at all, as in such a case څه نه

only intensifies the negations. Similarly, when **خَه** in a negative sentence is used adjectively, it must be translated by: not any or none at all.

دَ مَسْتَنَافُو تَر لَغَرِشْ خَه كَم فَه دَي دَ سِرِي اِسْتَقَامَت فَه دَا دُنْيَا

The standing of a man in this world is not at all less than the tumbling of drunken people. (Gulsh. II, p. 8) Rah'mān.

فَه ژَوَنَدُونِ بِي خَه اِحْسَان رَا سَرَه فَه كَر  
خَه فَه كَار دَي كَه بِي كِرِي فَه مِرِينِ مِرِينِ

In (my) lifetime he has not bestowed any kindness on me; of what use is it, if he bestow it after (my) death, death? (Gulsh. II, p. 116, 3) Xavājah Muh'ammad.

After the demonstratives **هَغَه**, **دَا** etc. **خَه** is occasionally added to generalize more the meaning, as **هَغَه خَه** that (which is not nearer defined, something like that).

خَان تَه بَنَه وَاثِي بَنَه فَه كَر هَغَه خَه وَاثِي دَا خَه كَر

Thou speakest well to thyself, but doest not act well; that thou sayst and this thou doest. (Gulsh. II, p. 85, 2) H'amīd.

**چه خَه** signifies: any thing that, whatever (quodcunque); its position is often inverted to **خَه چه**.

خَه چه لَه خُولِي فَه رَاوَزِي سَرِي پَرِي پَلِيَتِ شِي

Whatever comes out of the mouth, by that man becomes polluted. Matth. 15, 11.

چه بِي خَه مَقَرَر كِرِي وَو مَنَعِ بِي كَرَه

Whatever he had appointed (for their livelihood), he stopped.

**بِي خَه** (without any thing) signifies idiomatically: without reason.

3)  $\text{خَو}$   $\text{tō}$ , some one; some.

$\text{خَو}$  —  $\text{خَو}$  some one — another;  $\text{خَو}$   $\text{خَو}$ , when immediately repeated, signifies: many, various, different.

خَدَايَ يَه خَيْلِ قُدْرَتِ خَو كَه لَوِي خَو كَه هَلَك كَر  
نَه چِه هَرَبَنَه دِيَلِي شِي يَا لَاهَوَر

God has made by his own power either one great or another small;  
Not that every town becomes Dehli or Lahore. Rah'mān.

دِ دِ زَمَكِي يَه مَخِ خَو خَو نَامِدَارَانِ وَوَقَعَه خَه شَو

On the face of this earth were different famous men; what  
has become of them? (Gulsh. I, p. 120) Bābū Jān.

$\text{خَو}$  compounded with چَنَد (fem. چَنَدَه) forms an adjective,  
which signifies: manifold.

مُحَبَّتِ دَه خَو چَنَدَه سَرَا رَا كَرِي

چِه مِي چَرِي دِي لَه چَا مَنَلِي وَعَظ

By love a manifold punishment has been given to me; for when  
have I ever minded exhortation from any one? (Gulsh. II, p. 90, 2.)  
H'amīd.

$\text{خَو}$  with the following relative چِه signifies: as much as,  
as many as, as long as; now and then چِه is also dropped  
and only  $\text{خَو}$  used in the sense given.

خَو دَرَخِي چِه دِي يَه قَيِّدِ وَه وَارَوُ ثِي خِدْمَتِ كَاوَه

As many days as he was in prison, they all served him.  
(Gulsh. I, p. 177) Gulistān.

4)  $\text{خِن}$  (also written  $\text{دِن}$ )  $\text{dine}$ , some.

$\text{خِن}$   $\text{dine}$  is always used with a Plural signification; it is  
generis com. Its Format. Plur. is  $\text{خِنُو}$   $\text{dinō}$  (or  $\text{دِنُو}$ ).  $\text{خَوك}$  —  $\text{خِن}$   
signifies: some — some, some — others, like  $\text{خِنِي}$  —  $\text{خِنِي}$ .

The same meaning as **خِن** has **خِنِي** *dinī* (with the emphatic *ī*), but with this difference, that **خِنِي** *dinī* remains unchanged in the Format. Plural, whereas **خِن** *dine* is formed into **خِنُو** *dinō*.

دَا آدَمَ يَهْ أَصْلَ وَارَهِ سَرَهْ وَصَلْ    خِنِي خِنِي بَادشَاهِي كَا خَوَكِ نَتَلِي

All these men are originally connected together; some, some exercise dominion, another is plundered. (Gulsh. II, p. 125) *Mīrzā Xān Anṣārī*.

رَنگَارَنگِ بُوِي زَرغُونَهْ كَا    لَهْ خِنِي فَائِدَهْ سَتَرَكِهْ وَآخِلِي لَهْ خِنُو پُوزَهْ

(The earth) produces variegated green plants, from some the eye draws advantage, from others the nose. *Gulistān*.

#### 5) **بَعْضِي** *baʒzē*, some (Arab.).

It is only used with a Plur. signification and always referred to persons. In the Format. Plur. it either remains unaltered or is formed into **بَعْصُو**.

6) **فَلَانِي** *falānai* or **پَلَانِي** *palānai* (Arab.), a certain one. Instead of **فَلَانِي** the form **فَلَانَا** or **فَلَانَهْ** *falānaḥ* is also found; the feminine is **فَلَانِي** *falānaī* or **فَلَانَهْ** *falānāh*.

زُوي دَ فُلَانَهْ دِي چِهْ دَ تَا لَهْ    مَلَا زَمَانُو قَدِيمُونَهْ وَهْ

He is the son of a certain man, who was from among thy old servants. (Gulsh. I, p. 101). *Kalīlah ō Damanah*.

#### 7) **عِيْش** *hīt*, any one, something, anything.

**عِيْش** may be used absolutely or connected with a noun; it has generally reference to things, but now and then also to persons. It is usually joined with a negation and signifies then: nobody, nothing, not at all. But also without a negation

هیڅ denotes often nobody, nothing, as indicated by the whole tenor of the sentence.

هیڅ is commonly used in the Singular only or with a noun in the Singular, but in poetry the Format. Plur. هیڅو hīṭō is also met with.

هیڅ دارو ټی کړلای نه شی کوز کوز کوری حکیمان

They cannot give him any medicine; down, down look the physicians. (Gulsh. II, p. 77, 2) H'amīd.

چه بآله شی کر و ډر د دنیا هیڅ

هیڅ سړی به کاند فخر په دا هیڅ

As the pomp and pride of the world is called a nothing, will any man be proud of this nothing? (Gulsh. II, p. 81, 4) H'amīd.

نه پخوا تر آشنا ټی پیلتون لیده شوای

هیڅ بنده د خدای به نه وه په دا کار کد

If before the acquaintance separation would be seen, no servant of God would be mixed up with this business. (Gulsh. II, p. 15, 3) Rah'mān.

چه امید په دروغجن مکاره ک په دا هیڅ هنر د هیڅو انکاره ک

Who puts his hope on a lying, deceitful woman, he makes by this foolishness a firebrand out of nothings. (Gulsh. II, p. 129, 1) Mīrzā Xān Anṣārī.

#### §. 144.

Beside these the Paṣṭō uses a number of compound-indefinite pronouns.

a) Indefinite pronouns compounded with هر har (every).

1) هر څوک har tōk, every one; whoever; fem. هره څوک;

Format. masc. هر چا.

2) هَر خَو har tō, however much or many, or هَر خَو چه \*).

3) هَر خَه har tah, whatever, every thing.

4) هَر يَو har yau, fem. هَره يَوه harāh yauāh; Format. masc.

هَره يَوه harāh yauāh \*\*), Format. fem. هَرى يَوى harē

yauē; every one. It is only used in the Singular and properly a pronominal adjective.

هَغَه چه هَه يَوْنَسَم سَاعَت مَرْدُور شَوِى وُو هَره يَوه يَوه پَيَسَه بِيَا مُونَدَه

Of those, who had become labourers at the eleventh hour, every one received one Paisā. Matth. 20, 9.

b) Indefinite pronouns compounded with بَل bal, another, and نَوْر nōr, another.

1) بَل خَوك bal tōk another, fem. بَلَه خَوك balāh tōk; Format. masc.

بَل چَا bal tā.

2) بَل يَو bal yau, another one, fem. بَلَه يَوه balāh yauāh;

Format. masc. بَلَه يَوه balāh yauāh, fem. بَلِى يَوى balē yauē.

It is only used in the Singular and properly a pronominal adjective.

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\*) هَر خَو is also used in an adverbial sense: how much soever; هَر خَو كه is used in the sense of an adversative particle, although.

\*\*) هَر takes also the termination āh for euphony's sake, in order to conform with يَوه yauāh.



3) بَلْ خَه bal tah, something else, other thing.

4) نَوْر خَوَك nōr tōk, another, fem. نَوْرَه خَوَك; Format. masc.

نَوْر خَوَك — نَوْر خَوَك; نَوْرِي چَا nōr čā, and fem. one — another; some — another.

5) نَوْر خَه nōr tah, other thing, something else.

6) نَوْر هِيَخ nōr hīt, anybody else; anything else.

c) Indefinite pronouns compounded with کوم or کم.

1) کوم خَوَك or کم خَوَك any one, whoever; fem. کومه خَوَك; Format. m. Sing. کوم چَا.

2) کوم دَو or کم دَو, any one; properly a pronominal adjective and inflected in the same way as the interrogative §. 110, 4.

په هر صورت چه وي په نا آشنا عالم کښې کډران کوم خَوَك مې به  
په ښه بد حال واقف نه وي

Of whatever kind my livelihood may be amongst strange people, nobody will be aware of my good or bad condition (Gulsh. I, p. 168) Gulistān.

d) Indefinite pronouns compounded with هِيَخ hīt.

1) هِيَخ خَوَك hīt tōk, usually written هِيَخَوَك hītōk, any one; it may also be referred to things: any (thing); with a negation: nobody, nothing. خَوَك only is inflected.

- 2) هَيْتِجْ نَوْرَ hīt nōr (the same as نَوْرَ هَيْتِجْ), any body;  
any (thing) else; fem. هَيْتِجْ نَوْرَه.

In the same way other indefinite pronouns. or pronominal adjectives may be joined with هَيْتِجْ, as هَيْتِجْ يَو (with a negation) none at all.

يَو نَوْم دَي پَاتَو كِيرِي نَوْر بَه هَيْتِجْ خَوَك پَاتَو نَه شِي

The only thing is the name, that remains, nothing else will remain. (Gulsh. II, p. 53, 3) Xušh'al.

e) Indefinite pronouns compounded with يَو yau (one).

- 1) يَو خَو yau tō, some, (a number of), different.

It is only used in a Plural sense and is not subject to any change for gender, number or case.

- 2) يَو تَر بَلَه yau tar bālah or يَو دَ بَلَه yau da bālah, one after the other, or one with the other, amongst each other. It remains quite unchanged and the case, in which يَو should stand, is taken up by the pronominal suffix ثِي by him (her, them) or by a noun in the Instrumental.

پَه هَر بَشَاخِ ثِي دَ كَلْبَن وِ يَو خَو چِيغِي

On every branch of its rose-bush were different noises.  
(Gulsh. II, p. 142, 3) Kādim xān.

اَلْقَصَه پِشْتَنَو مُلَك دَ قَنَدَهَارِ يَو تَر بَلَه قِسْمَت كَرِي وَه حِصَه دَ تَرِينَو  
پَه مِينَجِ كَبِي دَ كَنَد اَو دَ زَمَنَدِ وَاقِع شَوِي وَه يَو تَر بَلَه دَ دَوَارِ وِرُونَو  
پَه حِمَايَت نَه رَسِيدَه

To be short, the Afghāns had divided amongst themselves the country of Qandahār, the portion of the Tarīns had fallen between Kand and Zamand; one after the other did not come to the assistance of both brothers \*). (Gulsh. I, p. 5) Tārīḫ-e murassaṣ.

§. 115.

### VIII. Pronominal adjectives.

Besides the pronominal adjectives, which have partly been mentioned already, the Paštō uses the following:

بَل bal, fem. بَلَه balāh, another \*\*).

ټول tōl, fem. ټوله tōlāh, all, whole \*\*\*).

جمله jumlah, all (com.).

دواړه dvārah, both (com.).

ډیر dēr†), fem. ډیره dērāh, much. ډیر بل dēr bal, fem.

ډیره بَلَه dērāh balāh, many another.

نور nōr††), fem. نوره nōrāh, another. نور ټول, fem. نور ټوله,

all the rest. نور ډیر, fem. نور ډیره many other.

\*) I. e. the two brothers did not come to the assistance of each other.

\*\*) Also pronounced bul. It is apparently the Sansk. पर.

\*\*\*) ټول is the Sindhī टोली, society, band, Hindī टोल.

It seems to be non-ārian.

†) ډیر is the Sindhī-Hindī ढेर, heap; very likely non-ārian.

††) نور is the Hindī स्वर (Sansk. स्वर following), in Paštō

with abscission of initial a and change of v to n.

وَأَرَّه vāraḥ \*), all (com.); only used in the Plural.

هَرَّ har, fem. هَرَّه harāh, every.

هَمَّ hamah, all (com.), only Plur.

On the flexion of جَمَلَه, دَوَّارَه, وَأَرَّه and هَمَّ see §. 90; the others are regular adjectives and inflected according to their several terminations.

## VI. Section.

### The Verb.

#### §. 116.

#### I. Formation of the verbal themes.

We have seen already (§. 14), that the Infinitive of all Paštō verbs terminates in al and is, properly speaking, a verbal noun. The Infinitive as such does therefore not exhibit the root of the verb, this must be looked for in the Imperative, which alone contains the pure base of the verb.

It cannot be seen therefore from the Infinitive as such, of what class a verb is, but only from its signification.

There are three classes of verbs in Paštō, viz: intransitive (or neuter), transitive (or active) and causal verbs.

#### 1) Intransitive or neuter verbs.

According to their formation we must distinguish three classes of intrans. verbs:

a) Such as add to the verbal theme itself the Infinitive termination al, as: خَتَلْ xat-al, to ascend, وَتَلْ vat-al, to issue, مَرَلْ mr-al, to die.

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\*) وَأَرَّه is the Sansk. सर्व, (Hindī सारा), by the medium of the Zendic haurva (Paštō au = ō = v).

b) Such, the theme of which ends in -ēd and which retain this through all the tenses and moods. These are of two kinds; they are either primitive neuter verbs (with a passive form), or they are originally derivative verbs (as mentioned under c), the nominal theme of which has either become obsolete or which have become primitive verbs by usage. We shall therefore call them primitive intransitive verbs, ending in -ēd-. There is a great number of them, e. g. **بہیدل** bah-ēd-aḷ, to flow (Sindhī **वहणु**), **ڳڙھيدل** ṭk-ēd-aḷ, to crawl; **ڀڄيدل** vē-ēd-aḷ, to be afraid (**ڀڄڻ** vēṛāh, fear).

c) Proper derivative verbs, which are compounded of a substantive or adjective and the verbal theme of which necessarily ends in -ēd, as: **بدليدل** badal-ēd-aḷ, to be changed (from **بدل** subst., change), **ڄاڻايو** ṣabar-ēd-aḷ, to be informed (from **ڄاڻ** s., information). In this way from most adjectives and from a great number of substantives derivative verbs are formed, which are quite peculiar to the Paṣtō. It is to be noticed, that those adjectives, which in the feminine shorten ū and ō to a (§. 86), are subject to the same vowel-change before the termination -ēd, as **ڙاڻيدل** zaṛ-ēd-aḷ, to become old, from **ڙو** zōṛ (fem. **ڙا** zaṛ-āh); **ڙنديدل** ṛand-ēd-aḷ, to become blind, from **ڙوند** ṛund (fem. **ڙندا** ṛand-āh). In the same way some other adjectives, which retain ō in the feminine, shorten it to a before the termination -ēd, as **ڀڄيدل** ray-ēd-aḷ, to get better, to become healthy, from **ڀڄو** (fem. **ڀڄو** rōy-āh). The monosyllabic adjectives however, which contain the vowel ī, retain the same before the termination -ēd, as **ٽريڻيدل** trīḥ-ēd-aḷ, to become bitter, from **ٽريڻ** (fem. **ٽريڻه** tarḥ-āh); **ٽريڻيدل** trīv-ēd-aḷ, to become sour, from **ٽريڻو** trīv (fem. **ٽريڻو** tarv-āh).



When the substantive or adjective ends in a vowel or in *āh*, *āh*, compositions are generally avoided and the auxiliary verb *کيدَل* *kēd-āḷ*, to be made, is employed, to make up the idea of a derivative verb, as: *اودَه کيدَل* *ūdah kēd-āḷ*, to be made asleep, to go to sleep; *ستري کيدَل* *starai kēd-āḷ*, to become tired; *لگيا کيدَل* *lagiā kēd-āḷ*, to be applied. But such like forms are also found (especially in poetry), as: *تيريدَل* *tēr-ēd-āḷ*, to be sharpened (from *تيره* *tēr-āh*, sharp), not to be confounded with *تيريدَل* *tēr-ēd-āḷ*, to pass, from *تير* passed; *پيدائيدَل* *paidā-ēd-āḷ*, to be created, from *پيدا* *paidā*; *لوييدَل* *lōy-ēd-āḷ*, to become great, from *لوي* *lōy*; *وايدَل* *vād-ēd-āḷ*, to be married, from *واده* *vādah*, marriage (besides *کيدَل واده* *kēd-āḷ vādah*).

With reference to the last two classes of intrans. verbs ending in *ēd-āḷ* \*), there can be hardly a doubt, that the termination *-ēd* constitutes a verb by itself. The Imperative (Present, Subjunctive and Future) of these verbs ends, as we shall see hereafter, in *ēṣ-* (*-ēg-*). This verbal termination *-ēṣ-* (*-ēg-*) is apparently nothing else but the Sindhī verb *किजणु* *ki-j-aṇu*, to be made, the passive of *करणु*, to make (instead of *किर्जणु* *kir-j-āṇu* or *कर्जणु* *kar-j-aṇu*), *r* having been elided before the palatal *j* (the sign of the passive). When the verbal theme *kiṣ-* is added to the noun, an elision of *k* takes place according to a common Prākṛit rule, so that *iṣ* = *eṣ* remains. In the Infinitive (as in the Imperfect) *-eṣ* (= *keṣ*) has been hardened to *-ēd-āḷ* (= *kēd-āḷ*). But the Sindhī itself changes frequently *j* to *dy*, which in Paṣtō has become simple *d*. Thence it comes, that it may be optionally said in Paṣtō: *کيدَل واده* and *وايدَل*, because both are identical in form and signification.

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\*) At the first look one might be tempted, to compare the Paṣtō *ēd-āḷ* with the Persian termination *īdan*, as the Persian also forms its derivative verbs by means of this termination. But this termination *īdan* is dropped in Persian in the Imperative and Present, whereas in Paṣtō it is retained throughout. About the Persian Infinitive termination see §. 125, 4, note.



In the same way the primitive intransitive verbs ending in -ēd are to be explained, though now in most cases it cannot be shown, how they are compounded. But also with reference to these the Sindhī gives us a hint. In Sindhī many intransitive verbs take the passive termination जणु j-ṇu, without any change in signification; similarly in Paṣtō some intrans. verbs have still two terminations, one in ʾal and one in ēd-ʾal, as: درومل drūm-ʾal or دروميدل drūm-ēd-ʾal, to go.

### §. 117.

#### 2) Transitive verbs.

The theme of most trans. verbs ends in a consonant (or even in a conjunct consonant), more rarely in a semivowel; e. g. موندل mūnd-ʾal, to obtain; کښل kṣ-ʾal, to draw (instead of کښل kiṣ-ʾal); نيول nīv-ʾal, to take; ويل vay-ʾal, to speak.

All trans. verbs end in ʾal, with the exception of three, which end in -ēd-ʾal; these are: آږيدل āvrēd-ʾal (آږيدل ārvēd-ʾal) to hear, بلوسيدل blōsēd-ʾal, to annoy and پښتيدل puṣtēd-ʾal, to ask. Their formation is curious, as the termination -ēd- cannot be considered as an integral part of the verbal theme, because it is dropped again in the Imperative.

Many verbs are considered as transitive in Paṣtō, which we are wont to look upon as intransitive; e. g. خندل χand-ʾal, to laugh; زړل žar-ʾal, to lament; دنګل dang-ʾal, to jump etc.

### §. 118.

#### 3) Causal verbs.

Nearly from every intransitive or transitive verb a causal may be formed, by adding the termination -av-ʾal to the verbal theme.

A) From intrans. verbs the causal is formed in the following way:

a) Those intrans. verbs ending in *al*, which do not change the final consonant in the Imperative, simply add the termination *-av-al* to the verbal theme, after dropping the Infinitive termination *al*, as:

تَبَّال *tš-al*, to flee, Imper. تَبَّه *tš-ah*, caus. تَبَّوَل *tš-av-al*, to make flee.

دَرَبَل *drab-al*, to fall in, Imper. دَرَبَه *drab-ah*, caus. دَرَبَوَل *drab-av-al*, to make fall in, to pull down.

b) But those intrans. verbs, which in the Imperative change the verbal theme, add the causal termination *-av-al* to the theme thus changed, as:

آلَوَل *ālvat-al*, to fly, Imper. آلَوَه *ālvaz-ah*; caus. آلَوَوَل *ālvaz-av-al*, to cause to fly.

خَتَل *χat-al*, to ascend, Imper. خَتَه *χēž-ah*; caus. خَتَوَل *χēž-av-al*, to cause to ascend.

كَبِينَسْتَل *kšē-nāst-al*, to sit down, Imper. كَبِينَه *kšē-n-ah*; caus. كَبِينَوَل *kšē-n-av-al*, to make sit down.

c) Those intrans. verbs, the theme of which ends in *-ēd-al*, be they primitive or derivative, drop *-ēd-al* before the termination *-av-al*, as:

رَغَرَدَل *ryar-ēd-al*, prim. verb, to wallow, caus. رَغَرَوَل *ryar-av-al*, to make wallow.

وَرَدَل *vōr-ēd-al*, prim. verb, to rain, caus. وَرَوَل *vōr-av-al*, to cause to rain.

مَاتِيدَل *māt-ēd-al*, derivat. verb, to be broken (مَات), caus. مَاتَوَل *māt-av-al*, to break.

B) Transitive verbs add the caus. termination *-av-al* to the verbal root, as exhibited in the Imperative. Those verbs however, which lengthen *a* in the Imperative, shorten it again before the caus. termination. E. g.

خَنَدَل *χand-al*, to laugh, Imper. خَانَدَه *χānd-ah*; caus. خَنَدَوَل *χand-av-al*, to make laugh.

آوړېدل āvrēd-al, to hear, Imper. آوړه āvr-ah; caus. آوړول āvr-av-al,  
to cause to hear.

لوستل lvast-al, to read, Imper. لوله lval-ah; caus. لولول lval-av-al,  
to make read.

Defective verbs, which substitute in the Imperative another verbal root, form their causal, as far as it is used, from the Infinitive, as:

آغستل āγust-al, to clothe, Imper. آغنده āγund-ah; caus. آغستول  
āγust-av-al, to cause to clothe.

يېښل yaš-al, to place (not used in the Imper.), caus. يېښول  
yaš-av-al, to cause to place.

In the formation of the causal verb too the Paṣtō has had recourse to a composition and totally abandoned the old causal formation, the remnants of which we still find in the Sindhī — Hindī and in the Persian (ā, ān). The causal termination -av-al is nothing else but the verb کول kav-al, to make, to do, initial k being elided (as in the case of کيښل), when added to a verbal theme. This may be clearly seen from the circumstance, that the form -av-al is generally not added to such nouns, which end in a vowel or ah and āh, but in this case the full form کول kav-al is used, as: فنا کول fanā kav-al, to destroy, وعده کول vaḍdāh kav-al, to make a promise; but we find also وادول vād-av-al, to cause to marry (cf. 116, 1, c).

The etymology of کول seems to be the following. We have in Paṣtō two verbs, which are quite identical in signification, کرل kr-al and کول kav-al, to make, to do. کرل is the Sindhī करणु, Pers. کردن (Sansk. कृ); in Sindhī already r may be dropped, as कजि ka-je, do thou (for r may be also dissolved into a in Prākṛit),

and so it has been likewise elided in Paštō, so that ka-al stands for kr-al. For euphony's sake v is inserted = ka-v-al\*).

There is also a number of pure causals in Paštō, i. e. such verbs, which are only preserved in the causal form, as: آچول āč-av-al, to throw, لمسول lams-av-al, to instigate etc.

The Paštō is no longer possessed of a proper passive voice, but must have recourse to a composition, like the Persian, as will be seen in its proper place.

§. 119.

4) Verbal prefixes.

With primitive verbs prefixes (prepositions or adverbs) may be connected, as in Persian, which more or less modify the original signification of a verb. The prefixes, as a rule, quite coalesce with the verb, but some of them may again be separated from the verbal root in some tenses (by the interposition of the negative adverb نه, not, or a pronominal suffix, see §. 171). These prefixes are:

آ, Sansk. आ, to, as: آریدل ā-rv-ēd-al, to hear (आ + श्रु); inseparable prefix.

آل āl, only joined to وتدل, to come out, as: آلوتدل āl-vat-al, to fly; caus. آلوزول āl-vaz-av-al, to make fly; inseparable prefix. Its etymology is obscure.

بیā biā, again, only joined to موندل, to get, as: بیاموندل biā-münd-al, to get, to recover; separable prefix (Pers. باز, Sansk. पश्चात्).

پرا prā, only used in پرائتل prā-nat-al, to loosen, to open. Pers. فر, فر or فرآ, Zend fra, Sansk. प्र. Inseparable prefix.

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\*) Similarly نیول nī-v-al, to take, Sindhī निअणु ni-aṇu (Sansk. नी).

پری prē (also written پِر), as: پِرِدَنَدَل prē-žd-ał, to give up;  
پِرِشَوَدَل prē-šōd-ał or پِرِشَوَل prē-šv-ał, to give up \*),  
پِرِکَوَل prē-kav-ał, to cut, so sever; پِرِوَتَل prē-vat-ał, to  
drop, to fall down. پری corresponds to the Persian فَری  
(فِر), Zend fra, Sansk. **प्र**, on, onward. Separable  
prefix.

جَار jār, back, only used in the two verbs: جَارَوَتَل jār-vat-ał,  
to return and جَارِیَسَتَل jār-yast-ał, to turn or bring back.  
It has already so thoroughly coalesced with the verbal  
root, that in the Imperative the prefix جَ may be used with  
these verbs. Its etymology is obscure. Inseparable  
prefix.

کِشِی kṣē or only کِی kē, in. It is joined to verbs  
denoting to sit, to put, as: کِشِیَاسَتَل kṣē-bās-ał, to  
insert, to implant, کِشِیَرَدَل kṣē-žd-ał, to put down,  
کِشِیَنَاسَتَل kṣē-nāst-ał, to sit down. Separable prefix.

ن n, in, as: نَغَوَتَل n-γvat-ał, to attend to; نَجَتَل n-žat-ał,  
to thrust in, etc. It corresponds to the Sansk. **नि**, Persian  
ni (na, nu); in Paštō final i of ni has been dropped. In-  
separable prefix.

نَن nana, within (adv.), only used with the two verbs  
نَنَوَتَل nana-vat-ał, to enter and نَنِیَسَتَل nana-yast-ał, to  
insert, to introduce. It is perhaps a mutilation of the Sansk.  
**अन्तर** (Pers. اَندَر). Separable prefix.

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\*) All these verbs literally signify: to put away.



و vö, as: وَرَغَلَّ vö-rayl-ā, to come (instead of وَرَاغَلَّ \*); وَشَكَّلَ vö-šk-ā, to draw out (= بَنَكَلَ). This prefix, which is used only in a few verbs, corresponds to the Persian اَو, ā (as اَوْتَدَان (ف) or اَف, Pārsī ō (ava), Zend aivi (aibi), Sansk. अभि (on, towards). Inseparable prefix.

Like the preceding prefixes the pronouns رَا (to me, to us), دَر (to thee, to you) and دَر (to him, her, them) are also joined to verbs, forming thereby a sort of compound verb, as: رَاكَوَل rā-kav-ā, to make to me = to give (to me), دَرَكَوَل dar-kav-ā, to give to thee, وَرَكَوَل var-kav-ā, to give to him, her, them. Some verbs, compounded with رَا and وَر have already received a fixed signification, without special reference being had to the pronoun, as: رَاَتَل rā-tl-ā, to come (literally: to go to me), رَاغَل rayl-ā, to come (to go to me); وَرَتَل var-tl-ā, to go (to go to him, them), وَرَغَل var-yl-ā, to go (to him, them); رَانِيَوَل rā-nīv-ā, to seize (to take to me); رَاوَرَل rā-vr-ā, to bring (to me, us); رَاوَسْتَل rā-vast-ā, to bring here (to me, us), وَروَسْتَل var-vast-ā, to bring or send there (to him, them). In the modern language رَا and وَر are thus frequently prefixed to verbs, to indicate the direction, as: رَاوَتَل rā-vat-ā, to come out (in this direction), وَرَخَتَل var-χatal, so ascend (there, in that direction).

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\*) Not to be confounded with وَرَغَل var-yl-ā, to go (to him, them etc.).



## II. Formation of the Imperative.

The root of the Paštō verb, as noticed already, must be sought for in the Imperative, which exhibits the pure verbal theme. From the Imperative is derived the Present, the Subjunctive Present and the Future.

The Paštō Imperative has only two persons, the II. pers. Sing. and the II. pers. Plural. The II. pers. Sing. is formed by the termination *ah*, the II. pers. Plural by the termination *aī*\*). Instead of *aī* the termination *ānraī*, which corresponds somewhat more to a Precative, is also now and then met with, before which the final consonant of the verbal root must be dropped, as: **وَآخَانِرَتِي**

*v-āḫ-ānraī*, take ye, please to take, instead of **وَآخَلَتِي** *v-āḫl-aī*, from **آخِسْتَل** *āḫist-al*; **وَكَانِرَتِي** *vō-k-ānraī*, do or make ye, instead of **وَكَوَتِي** *vō-kav-aī*. This termination however is only found in transitive verbs. The origin of this termination is doubtful, as the cognate idioms offer no analogies.

Both these terminations, *ah* and *aī* are added to the root of the verb, after the Infinitive affix *ah* has been dropped, as:

**تَنَبَل** *tš-al*, to flee, Imper. Sing. **تَنَبْه** *tš-ah*, Plur. **تَنَبَتِي** *tš-aī*.

**أَنْكَبِرَل** *angēr-al*, to suppose, Imper. Sing. **أَنْكَبِرْه** *angēr-ah*, Plur.

**أَنْكَبِرَتِي** *angēr-aī*.

But as the formation of the Imperative is subject to a great many irregularities, as in Persian, we must enter into particulars.

### A. The Imperative of intransitive verbs.

#### 1) Primitive verbs ending in *al*.

These verbs we have to divide into the following classes:

a) Such, as do not change the verbal theme in the Imperative. They are proportionally few in number, as:

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\*) The Paštō has preserved the old Prākṛit termination of the Sing. *a*, whereas in the modern Indian vernaculars it has been dropped

درَبَد drab-aḷ, to fall in, Imp. درَب drab-ah.

دُرُومَل drūm-aḷ, to go, Imp. دُرُوم drūm-ah.

خَمَل taml-aḷ, to lie down, Imp. خَمَل taml-ah.

سَهَل sah-aḷ, to endure, Imp. سَه sah-ah.

مَر mr-aḷ, to die, makes so far an exception, that the cerebral r is changed to a dental, Imp. مَر mr-ah.

b) Those verbs, the theme of which ends in ت, change the same in the Imperative to ز, as:

وَتَل val-aḷ, to come out, Imp. وَز vaz-ah (وَز vuz-ah). Similarly the compounds of وَتَل, as:

آلَوَتَل āl-val-aḷ, to fly, Imp. آلَوَز āl-vaz-ah.

پَرِیَوَتَل prē-vat-aḷ, to fall down, Imp. پَرِیَوَز prē-vaz-ah.

جَارَوَتَل jār-vat-aḷ, to return, Imp. جَارَوَز jār-vaz-ah.

An exception from this rule is:

خَتَل χat-aḷ, to ascend, Imp. خِیَز χēž-ah.

This verb however is shortened from the Persian خاستن and has therefore in the Imperative likewise recourse to the Persian Imper. خیر, with transition of ز to ژ.

The following verbs are irregular and cannot be brought under any rule:

چَاوَدَل čāvd-aḷ, to split, Imp. چَو čav-ah.

سَوَل sv-aḷ, to burn, Imp. سوَخ svad-ah (or سَوَز svaz-ah).

This verb (Sindhī जलणु, Sansk. जल) recurs to the Persian Imper. سوز (سوختن).

already (with the exception of the Sindhī). The Plur. termination āi corresponds to the Prākṛit ha, Sansk. ध, Sindhī and Hindī ō.

شَوَل šv-ał, to go, to become (Pers. شَدَن), Imp. شَه š-ah, with ejection of the semivowel v, instead of شَوَه šv-ah.

كَبِيَنَاسَتَل kšē-nāst-ał, to sit down, Imp. كَبِيَنَه kšē-n-ah. (Pers. نَشِستَن ni-šistan, Sansk. ni-šad).

§. 122.

2) Verbs ending in ēd-ał.

a) Primitive verbs.

These form the Imperative by changing -ēd to ēž (ēg), to which the personal terminations are added, as:

رَبْرَدَل rabr-ēd-ał, to be perplexed, Imp. رَبْرِيَه rabr-ēž-ah, Plur. رَبْرِيَتِي rabr-ēž-aī.

That the termination -ēd-ał is originally a separate verb (= كِيدَل), as shown in §. 116, is further seen from the circumstance, that a certain number of primitive verbs ending in -ēd-ał drop the termination ēž (ēg) again in the Imperative (and consequently in the Present, the Subjunctive Present and the Future). These are:

اَوْرَدَل ōr-ēd-ał, to rain, Imp. اَوْرَه ōr-ah.

اَوْسَدَل ōs-ēd-ał, to exist, to dwell, Imp. اَوْسَه ōs-ah.

بَرِيَشَدَل brēš-ēd-ał, to glitter, Imp. بَرِيَشَه brēš-ah.

پَاخَدَل pāt-ēd-ał, to rise, Imp. پَاخَه pāt-ah.

پَاثَدَل pā-ēd-ał, to remain, Imp. پَاثَه pay-ah.

تَشْتَدَل tašt-ēd-ał	} to flee; Imp.	تَشْتَه tašt-ah
خَشْتَدَل tašt-ēd-ał		خَشْتَه tašt-ah.

خَاطِدَل taṭēd-aḷ, to leek, Imp. خَاخَه tāṭ-ah\*).

رَغارِدَل rgar-ēd-aḷ, to wallow, Imp. رَغَرَه rgar-ah.

رَیژِدَل rēžd-ēd-aḷ, to vibrate, Imp. رَیژَه rēžd-ah.

زَغَلِدَل zyal-ēd-aḷ, to run, Imp. زَغَلَه zyal-ah.

زَیژِدَل zēž-ēd-aḷ, to be born, Imp. زَیژَه zēž-ah.

غُرَزِدَل ġurz-ēd-aḷ, to leap, Imp. غُرَزَه ġurz-ah.

گِرَزِدَل ġirz-ēd-aḷ, to go about, Imp. گِرَزَه ġirz-ah.

لَوَرِدَل lvar-ēd-aḷ, to be severed, Imp. لَوَرَه lvar-ah.

وَرَزِدَل varzēd-aḷ, to fly, Imp. وَرَزَه varz-ah.

یَاشِدَل yaš-ēd-aḷ, to bubble, Imp. یَاشَه yaš-ah.

But all primitive verbs ending in -ēd-aḷ, may drop the termination -ēd (i. e. kēd-aḷ), when the action is only generally referred to or not actually occurring in the presence of the speaker. But when the action is represented as occurring actually in the presence of the speaker or when it has a proximate application, the termination -ēd- (ēž-) must be used, the verbs exhibited in the preceding list alone being excepted.

#### b) Derivative verbs.

These form their Imperative either like the primitives, by changing -ed- to ēž- (ēg). This, as a rule, is the case, when the negation مَ lest (ne) be joined with the Imperative; but this form of the Imperative is also used in the absense of مَ, especially in the more modern levelling language. Or they dissolve themselves into their constituent parts and join to the noun (substantive or adjective) the Imperative of the auxiliary verb شَوَل, to become,

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\*) خَاطِدَل lengthens the short root-vowel in the Imperative.

namely شاه šah, Plur. شاهی šāī, which is substituted for کبیره kēž-ah, which is not in use. (§. 164). E. g.

مە بدلیږه badal-ēd-aļ, to be changed, with مە (ne):  
 مە بدلیږه mah badal-ēž-ah, be not changed; else: बदल شاه badah  
 šah, Plur. बदल शही badal šāī (from बदल s. m. change).

زړېدل zar-ēd-aļ, to become old, with مە: مە زړېږه mah zar-ēz-ah,  
 Plur. مە زړېږي mah zar-ēž-aī, do not become old; else:  
 زړه شاه zōr šah masc., زړه شاه zar-āh šah, fem., become  
 old; Plur. زړه شهي zārah šāī, زړي شهي zarē šāī, fem.,  
 become ye old.

According to §. 124 the use of the Imperative prefix و vö is not allowed in these cases.

It is understood, that the adjective, with which the derivative verb is compounded, must agree with its subject, as implied by the auxiliary verb, in gender and number. But also substantives, when ending in a consonant, are often treated as adjectives (especially in poetry) and may assume a feminine termination (āh), as:

نه دی گوتی شه معلوم چه شاهزاده دی

Bahrām, V. 389. د زړه حال ټي کړه معلوم تر شه خبره

From this finger-ring it became known, that he is a prince;  
 Make known the state of his heart, become acquainted therewith!

Many derivatives, especially those, which are compounded with a substantive, only use the termination -ēž-ah in the Imperative, i. e. they are quite treated as primitive verbs, as: وږېدل vēr-ēd-aļ, to be afraid (from ويره vērāh, fear); څارېښتيدل xārišt-ēd-aļ, to itch (from څارښت, the itch); پوهيدل pōhēd-aļ, to be informed, to understand (from پوه, knowing, adj.), but the Imperative پوهه شاه is also in use. Usage alone is herein a sure guide.

§. 123.

3) Defective verbs.

There is a number of defective verbs, which substitute a different root in the Imperative (and partly also in the other tenses), whereby the conjugation of the verb is rendered somewhat complicate. These are:

تَلَّ tl-al } to go. Imp. هَ q-ah, which is to be referred to the  
لَارَ tār-al } Hindī जाना, to go. From the (obsolete) theme  
لَارَ comes the Imperative لَارْ شَه lār šah, be gone (لَارَ participle  
praeterite, gone). The Imperative of شَوَّلَ with the prefixed pro-  
noun وَر var is also substituted for any of these roots, as: وَرْ شَه  
var šah, go (to him etc.), Plur. وَرْ شَتَّى var šāī.

The compounds of تَلَّ are treated in the same way, as:  
رَا هَ rā-ḡah, come وَرْ هَ go (to him etc.), or رَا شَه \*) rā-šah, come,  
وَرْ شَه var-šah, go; دَرْ حَم dar ḡ-am, I come to thee, or دَرْ شَم  
dar šam.

تَمَلَّ tamlāst-al }  
تَمَلَّ taml-al } to repose, Imp. تَمَلَّ taml-ah.  
مَلَّ mlāst-al }

رَا غَلَّ rā-ḡl-al } to come (to go to me), Imp. رَا هَ rā-ḡ-ah or  
وَرْ غَلَّ vō-rayl-al } رَا شَه rā-šah.

رَا غَرَّ ryaḡ-ēd-al }  
رَا غَرَّ ryašt-al } to wallow, Imp. رَا غَرَّ ryaḡ-ah.

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\*) Instead of رَا شَه we find often رَا شَهْ rā-ešah, with euphonic inserted e.



زَغَاسْتَدَل zyāst-al  
 زَغَاشْتَدَل zyāšt-al  
 زَغَالِيدَدَل zyal-ēd-al

to run, Imp. زَغَالِه zyal-ah.

زَوَوَل zōv-al  
 زَوِیْدَدَل zōž-ēd-al

to be born, Imp. زَوِیْدَه zēž-ah.

کَشِیْنِاسْتِیْدَدَل kšē-nāst-ēd-al  
 کَشِیْنِاسْتَل kšē-nāst-al

to sit down, Imp. کَشِیْنِه kšē-n-ah.

لَوِیْدَدَل lvar-ēd-al  
 لَوِیْشْتَدَل lvušt-al

to be severed, Imp. لَوِیْدَه lvar-ah.

نَشَاتَل nšat-al  
 نَشَالَل nšal-al (obsolete)  
 نَشَالِیْدَدَل nšal-ēd-al

to stick to, Imp. نَشَالِه nšal-al

نَشَالِیْزَه nšal-ēz-ah

#### §. 124.

The Imperative prefix و vō.

The prefix و vō, و\*) voh is usually (but not necessarily) put before the Imperative, as in Persian ب, which, though short,

\*) It is difficult to say, what the etymology of this prefix is. We believe, that the prefix of the Imperative is not identical with the prefix of the Imperfect and Aorist, though it outwardly quite coincides with it (as also in Persian). The prefix of the Imperative seems to have sprung from the Sanskrit भाव्य, Pers. بایستی. The Pārsī from is ba, with which the Paštō is closely connected; ب is a later pronunciation, which, according to the sequence of the vowels, is often pronounced bu (بُو bu-gū, say, not بُو bi-gū), Cf. §. 133, note.

attracts the accent, wherever possible \*), as: **وَكَمَّه** vŏ kr-ah, do, **وَكَّاه** vŏ kav-ah, make, but **وَتَبَّتْه** vŏ tášt-ah, flee! When a verb commences with long a, the prefix **و** coalesces with it to v-ā, as: **وَالْوَزَّه** v-ālvaz-ah, fly, from **آلَوَاتِل** āl-vat-al; before the other initial vowels **و** is preserved, as: **وَأَخْبِرْه** eš axēṛ-ah, plaster, from **أَخْبِرَل** to plaster.

With some verbs however the prefix **و** is never used; these are:  
**أَوْسِدَل** ōs-ēd-al, to remain, exist, Imp. **أَوْسَه** ōs-ah.  
**خَمَلَل** ṭaml-al, to lie down, Imp. **خَمَلَه** ṭaml-ah.

All verbs, which are compounded with a prefix\*\*) (§. 119), do not take the prefix **و**, as: **كَبِشِينَه** sit, **نَنَوَزَه** nana-vaz-ah, come in. The verbs compounded with the prefixes **آ**, **آل**, **جَار** and **ن** are alone excepted, as the language no longer treats them as prefixes, but as an integral part of the verbal root. When the pronouns **رَا**, **قَر** and **وَر** retain strictly their pronominal signification, they do not affect the verb in any way and the prefix **و** may be used as with any other primitive verb, but when **رَا** and **وَر** have given up their strict pronominal signification, they are considered as (separable) prefixes and the use of the prefix **و** is prohibited, as: **رَا كَرَّه** rā-kr-ah, give, **رَا حَه** rā-q-ah, come (**رَا شَه**).

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\*) When the verb contains two short syllables, the accent is drawn on **و**, but when a syllable of the verb is long (by nature or position), the accent is laid upon that.

\*\*) When **مَه**, lest, is used with the Imperative, the prefix **و** is strictly excluded, as two prefixes cannot be admitted in the Imperative; the Imperative of the Passive makes an exception from this rule, see §. 171.

Derivative verbs, when forming the Imperative by ēž-ah, do generally not take the prefix وُ, but those, which are already treated as primitives (especially those compounded with substantives) may take it, as they are no longer considered as derivatives in this case.

§. 125.

**B. The Imperative of Transitive verbs.**

We may here distinguish the following classes:

1) This class, which comprises the greatest number of the regular trans. verbs, forms the Imperative by adding the personal terminations to the last radical, which is either a consonant or a semivowel, verbs ending in t or d alone being excepted. As:

شَبَلَ ṡš-āḷ, to drink, Imp. وَ شَبَلْ vō-ṡš-ah.

تَكُونَدَل ṭkūnd-āḷ, to pinch, Imp. وَ تَكُونَدَلْ vō ṭkūnd-ah.

زَغَمَل zyam-āḷ, to bear, Imp. وَ زَغَمَلْ vō zyam-ah.

An exception from this rule makes:

خَوَرَل ḫvar-āḷ, to eat, Imp. وَ خَوَرَلْ vō ḫūr-ah.

2) This class differs from the preceding by lengthening short a in the Imperative. They are all monosyllabic verbs, the number of which is fixed. The most common are:

خَنَدَل ḫand-āḷ, to laugh, Imp. وَ خَانَدَلْ vō ḫānd-ah.

زَنَكَل zang-āḷ, to swing, Imp. وَ زَانَكَلْ vō zāng-ah.

غَاپَل γap-āḷ, to bark, Imp. وَ غَاپَلْ vō γāp-ah.

زَارَل žar-āḷ, to lament, Imp. وَ زَارَلْ vō žār-ah.

لَاْمَبَل lamb-āḷ, to wash, Imp. وَ لَاْمَبَلْ vō lāmb-ah.

وَايَل vay-āḷ, to speak, Imp. وَ وَايَلْ vō vāy-ah.

3) This class comprises those verbs, the last (single) radical of which is ت. This is changed in the Imperative partly to ز, partly to خ, partly to ژ and partly to ج; usage alone can guide

as to the change of the final letter but is not quite fixed, as in some verbs the orthography is vacillant.

(بَوْتَل) see بَوْتَل §. 127, to lead, Imp. بَوَزْ bōz-ah (§. 128).

پِرَانَتَل prā-nat-aḷ, to open, Imp. پِرَانَاخْ prá-naḥ-ah.

مِیْتَل mīt-aḷ, to piss, Imp. وِ مِیژْ vō mīž-ah.

نِیْوَٲَل nyvat-aḷ, to attend to, Imp. وِ نِیْوَٲْ vō nyvaž-ah.

Exceptions from this rule are:

سَاتَل sāt-aḷ, to preserve, Imp. وِ سَاتْ vō sāt-ah.

نَاتَل nat-aḷ, to pillage, Imp. وِ نَاتْ vō-nat-ah.

Both these verbs preserve final t in the Imperative.

Irregular is:

نَجَاتَل njat-aḷ, to stick in, Imp. وِ نَجَانْ vō njan-ah, which changes final t to n.

4) This class comprises those verbs, the final radical of which is d; this is altogether dropped in the Imperative. The three trans. verbs, ending in -ēd-aḷ, drop likewise the whole termination -ēd in the Imperative.

آوَرِٲَدَل āvr-ed-aḷ, to hear, Imp. وِ آوَرْ v-āvr-ah.

بَلَوَسِٲَدَل blōs-ēd-aḷ, to afflict, Imp. وِ بَلَوَسْ vō blōs-ah.

پُٲِٲِٲِٲَدَل pušt-ēd-aḷ, to ask, Imp. وِ پُٲِٲِٲْ vō pušt-ah.

اَوَدَل ūd-aḷ, to weave, Imp. وِ اَوْ vō ū-v-ah \*).

پِٲِٲِٲِٲَنَدَل pēžand-aḷ, to recognise, Imp. وِ پِٲِٲِٲِٲَنْ vō pēžan-ah.

رَوَدَل raud-aḷ, to reap, Imp. وِ رَوْ vō rav-ah.

نِیْوَٲَدَل nyar-d-aḷ, to swallow, Imp. وِ نِیْوَٲْ vō nyar-ah.

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\*) With euphonic inserted v.

Some verbs however retain final d, as:

خَنَدَل χand-aḷ, to laugh, Imp. خَانَدَ vō χānd-ah.

بَنَدَل šand-aḷ. to give, Imp. بَنَدَ vō šand-ah.

بَلَوَدَل blōd-aḷ, to abrade, Imp. بَلَوَدَ vō blōd-ah.

Irregular is:

مُونَدَل mūd-aḷ, to obtain, Imp. مُمَمَ vō mūm-ah.

It is a curious phenomenon, that the verbs ending in final d drop it, as a rule, in the Imperative. But on nearer investigating the verbs in question we find, that this final d is originally not a constituent part of the verbal root, but that ḍaḷ, ēḍaḷ is a verbal affix similar to the Persian Infinitive termination dan (tan) ī-dan\*), which in Paštō has come into use with a small number of verbs. For instance آَوَرِيَدَل āvr-ēd-aḷ (properly آَرِيَدَل ārv-ēd-aḷ) to hear, corresponds to the Sansk. आ + श्रु ā-śru (š being first changed

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\*) Vullers (Institutiones Linguae Persicae, §. 219) identifies the Persian termination tan, dan, with the affix of the Sansk. Infinitive तुम्. But it would be really wonderful, if this Sansk. Infinitive affix, which has been dropped as well in Paštō as in all the Prākṛit tongues of India (the old Infinitive ending in तुम् being now replaced by the verbal noun ending in ana, Sindhī aṇu, Marāṭhī aṇē, Hindī nā, Paštō aḷ), would have been preserved in Persian. The fact, that the Paštō, the oldest intermediate language between the Indian and Irānian family of languages, no longer knows the Infinitive affix तुम्, speaks very strongly against such a supposition. It would be further a very curious and inexplicable phenomenon, that the Persian should form its Preterite from the Infinitive, by dropping of the Infinitive termination only an (and not the whole affix). How should in this wise a Preterite be formed in an Ārian language, the general laws of which have been laid down by the Sanskrit? But we believe, that this difficulty is easily solved. The Persian Infinitive termination dan (tan) īdan does not correspond to the Sansk. Infinitive affix तुम्, but is the affix of the Preterite passive, which in the neuter (tam, तं) forms verbal nouns, like the affix अन (see, Benfey, Sansk. Gr. §. 333. I, 1. a). This will easily explain, why in the Preterite of the Persian the termination an is dropped and d (t), īd is or must be retained.



to h and then elided); بلوڙيدڻ (commonly بلوڙڻ) to touch, abrade, is identical with the Hindhī बिलोना (Sindhī more original बिलोडणु, Sansk. विलोडन); s is a euphonic insertion and -ēd-āḷ = Persian īdan (whereas in the form بلوڙڻ d is preserved in the Imperative, because d is radical there); پڙتيدڻ puṣṭ-ēd-āḷ, to ask (Sindhī पुछणु, Sansk. पृच्छ, Persian پُرسيدَن purs-īdan. Similarly اُوڙڻ, to weave, Pers. آويدَن, Sansk. ऊय् (Sindhī उणणु, Hindī बुनना); روڙڻ, to reap (Paṣṭō ڼو, Sansk. लू (l = r); لوڙڻ laud-āḷ, to utter, Sindhī लवणु, Sansk. लप् (p = b = v). پڙنڊڻ, to recognise, Hindī पहचाना (pahčān-nā), Sansk. प्रतिज्ञान; نغردڻ, to swallow, Hindī निगलना, Sansk. नि + गृ.

5) This class comprises those verbs, the last two radicals of which are ست st. But these consonants are dropped and l substituted in their lieu.

آخستڻ āḫist-āḷ, to take, Imp. واخله v-āḫl-ah.

راوستڻ rā-vust-āḷ, to convey (to me), Imp. راوله rā-vul-ah.

سڪستڻ skust-āḷ, to shear, Imp. و سڪله vō skul-ah.

لوستڻ lvast-āḷ, to read, Imp. و لوله vō lval-ah.

Irregular are:

آغستڻ āḡust-āḷ, to dress, Imp. واغنده v-āḡund-ah, which points to the Persian آغندن, whereas the form آغستڻ corresponds to the Persian آغستن.

لاوستڻ lavast-āḷ, to disperse, Imp. و لونه vō lávan-ah.

The formation of this Imperative is difficult to explain, the more so, as the etymology of most of the verbs alleged is more or less obscure.



But the termination of the Infinitive seems also in this case to be stal, corresponding to the Persian stan; s would thus be a euphonic insertion, as in Persian, with the only difference, that in the Paštō Imperative t has been retained, whereas it is dropped in Persian. In Paštō final t is changed to l, as shown in §. 5, sub 1.

6) This class contains a small number of verbs, which end in **ست** št; in the Imperative both consonants are dropped and **ر** (partly also **نر**) substituted in their place.

**آوښتل** ā-vušt-al, to change, Imp. **واوړه** v-āvur-ah.

**سکښتل** skašt-al, to cut out, Imp. **وسکڼه** vō skanṛ-ah.

**غښتل** yašt-al, to twist, Imp. **وغړه** \*) vō-γar-ah.

Irregular is:

**غوښتل** γōšt-al, to ask, to desire, Imp. **غوواره** vō γvār-ah.

This formation is to be explained in the same way as the preceding; the reason, why **ښ** (cerebral) is here euphonicly inserted, seems to be this, that final t was originally cerebral\*\*); thence also the change of t (instead of that to l) to **ر** (or **نر**).

## §. 126.

### Irregular verbs.

The following transit. verbs cannot be brought under any fixed rule:

**بال** bal-al, to call, Imp. **بوله** vō bōl-ah (Hindī **बोलना**).

\*) Besides **غښتل** there is also a theme **غړل**, the Imperative of which is regular **وغړه**; **غښتل** might therefore be also considered as a defective verb.

\*\*) **سکښتل** is very likely to be referred to the Sindhī **कटणु** to cut (Sansk. **कर्त्तन**) and **غښتل** to **वटणु**; that v may pass into g (γ), is well known from the Persian. **آوښتل** ā + vušt-al points to the same root.

بِیَوَل bīv-aḡ, to lead, Imp. بِيَايَه biāy-ah.

مُشَل muṣ-aḡ, to rub, Imp. وُمُشَّ vō muṣ-ah (but وُمُشَّ vō muṣ-ah is also in use); Persian مُشِيدَن = مُشْتَن = مَسِيدَن, Sansk. मृश.

وَرَزَل varž-aḡ, to chop, to mince, Imp. either regularly وُورَزَّ vō varž-ah, or وُورَزَنَه vō varžan-ah.

رَاوَسْتَل rā-vast-aḡ\*)  
 وُروَسْتَل var-vast-aḡ

} to convey, to bring (here or there)

Impr. رَاوَلَه rā-val-ah, وُروَلَه var-val-ah.

وِشْتَل vīšt-aḡ to throw, Imp. وُولَه vō vul-ah.

## §. 127.

### Defective verbs.

There is a number of synonymous defective verbs in Paštō, of which one or the other is made use of in the Imperative. Some substitute in the Imperative another root, which is not found in the Infinitive. The most common of them are:

آخَبَل āxš-aḡ  
 اَبَل āš-aḡ  
 آغَزَل āγž-aḡ

} to knead, Imp. وَاغَزَه v-āγž-ah.

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\*) The verbal theme وِسْتَل is never used by itself, but always with the prefixes رَا or وُورَ.

ایبند ēš-ā

یشند yaš-ā

ییبند yēš-ā-

ایبند ēšōd-ā

یشند yašōd-ā

to put, to place; Imp. دژ dž-ah (from دژدل).

In the same way the Imperative of the compounds of ایبند etc. is formed, as: پریبند prē-yaš-ā, to give up, Imp. پریبند prē-žd-ah; similarly the Imperative of پریبند prē-šv-ā to give up (which is not found without the prefix), پریبند prē-žd-ah.

بأسد bās-ā

یستد yast-ā

to cast out, Imp. وبأسه vō bās-ah.

The same method follow the compounds of یستد, as: جاربستد jār-yast-ā, to turn back, Imp. وجاربسه vō jār-bās-ah; ننیبستد nana-yast-ā, to bring in, Imp. ننیبسه nana-bās-ah; پریبستد prē-yast-ā or پریوستد prē-vast-ā, to throw, Imp. پریبسه.

بوتدل bōt-ā (obsolete)

بوتدل bōtl-ā

to take along, Imp. بوزه bōz-ah.

پوول pōv-ā

پیاید piāy-ā

to graze, Imp. وپیایه vō piāy-ah.

پیرل pīr-ā

پیرودل pīraud-ā

to purchase, Imp. وپیره vō pīr-ah.

<p> <math>\text{شَوَّل} \text{ šōv-al}</math>  <math>\text{شَيَّل} \text{ šay-al}</math> </p>	<p>to show, Imp. <math>\text{وَشَّيْه} \text{ vō šay-ah}</math>.</p>
<p> <math>\text{غَوَّل} \text{ γōv-al}</math>  <math>\text{غَيَّل} \text{ γay-al}</math> </p>	<p>to copulate, Imp. <math>\text{وَغَّيْه} \text{ vō γay-ah}</math>.</p>
<p> <math>\text{كَأَّل} \text{ kāž-al}</math>  <math>\text{كَشَّل} \text{ kš-al}</math> </p>	<p>to draw, to write, Imp. <math>\text{وَكَّأْه} \text{ vō kāž-ah}</math>.</p>
<p> <math>\text{كَتَّل} \text{ kat-al}</math>  <math>\text{كَوَّر} \text{ gōr-al}</math> </p>	<p>to see, Imp. <math>\text{وَكَّوْرَه} \text{ vō gōr-ah}</math>.</p>
<p> <math>\text{كَنَّل} \text{ kan-al}</math>  <math>\text{كَنَّوْدَل} \text{ kanaud-al}</math> </p>	<p>to dig, Imp. <math>\text{وَكَّنْه} \text{ vō kan-ah}</math>.</p>
<p> <math>\text{لَيَّدَل} \text{ līd-al}</math>  <math>(\text{وَيَّنَل} \text{ vīn-al, obsolete})</math> </p>	<p>to see, Imp. <math>\text{وَوَيْنَه} \text{ vō vīn-ah}</math>.</p>
<p> <math>\text{لَيَّزْدَل} \text{ lēžd-al}</math>  <math>\text{لَيَّشَّل} \text{ lēš-al}</math> </p>	<p>to load, to set out, Imp. <math>\text{وَلَيَّزْدَه} \text{ vō lēžd-ah}</math>.</p>
<p> <math>\text{نَغَارَل} \text{ nyār-al}</math>  <math>\text{نَغَاشَتَل} \text{ nyašt-al}</math> </p>	<p>to fold up, Imp. <math>\text{وَنَغَارَه} \text{ vō nyār-ah}</math>.</p>
<p> <math>\text{نَيَّوَل} \text{ nīv-al}</math>  <math>(\text{نِشَل} \text{ nis-al, obsolete})</math> </p>	<p>to take, to seize, Imp. <math>\text{وَنِسه} \text{ vō nis-ah}</math>.</p>

§. 128.

The Imperative prefix  $\text{و}$ .

We have seen already (§. 124), that the prefix  $\text{و}$  is usually put before the Imperative, except the verb be compounded with a verbal prefix. With the following trans. verbs the use of the prefix  $\text{و}$  is prohibited:

بَائِلَ bāel-ā, to lose (at play), to forfeit, Imp. بَائِلْهَ bāel-ah.

بَوْتَلْ bōtl-ā, to take along, Imp. بَوْتْهَ bōz-ah.

بِيَوَلْ bīv-ā, to lead, Imp. بِيَايْهَ biāy-ah.

زَدَلْ žd-ā, to put, Imp. زَدْهَ žd-ah.

وَرَلْ vr-ā, to carry, Imp. وَرْهَ vr-ah.

يَوَسَلْ yōs-ā, to bear, to carry, Imp. يَوَسْهَ yōs-ah.

§. 129.

**C. The Imperative of causal verbs.**

1) The Imperative of those causals, which are derived from a primitive verb, is formed quite regularly by dropping the Infinitive affix ā and adding the personal terminations of the Imperative:

چِنَجَوَلْ činǰ-avā, to detest, Imp. وُ چِنَجَوْهَ vǔ činǰ-av-ah.

رَپَوَلْ rap-av-ā, to shake, Imp. وُ رَپَوْهَ vǔ rap-av-ah.

2) The Imperative of the derivative causals is formed by dissolving the verb into its constituent parts and by adding to the substantive or adjective the Imperative of كَرَلْ, i. e. كَرْهَ or of كَوَلْ, i. e. كَهَ, but without the prefix وُ, the verb being composite; e. g.

بَدَلَوَلْ badal-av-ā, to change, Imp.	{	بَدَلْ كَرْهَ badal kṛ-ah.
		بَدَلْ كَهَ badal k-ah.
لَنْدَوَلْ land-av-ā, to shorten, Imp.	{	لَنْدْ كَرْهَ land kṛ-ah.
		لَنْدْ كَهَ land k-ah.

The adjective must agree with the object referred to in gender and number; substantives ending in a consonant, are also often (but not necessarily) treated like adjectives and can take a feminine termination (cf. §. 122).

When the prohibitive particle **مَهْ** is used with the Imperative, the derivative causals form their Imperative in the usual way without being dissolved into their component parts, as: **مَهْ بَدَلَوَهْ** do not make a change! **مَهْ لَنَدَوَهْ** do not shorten!

But also in the absence of the prohibitive particle **مَهْ** the regular Imperative is often used, especially in the modern language, but always without the prefix **وْ**, the language still being conscious, that the verb is composite. Those derivative causals, which are compounded with a substantive, are already frequently treated as primitives and may then even take the prefix **وْ**.

تاسی مورو له علم غیب خبر کانرئی چه د اّلس به خه حال شی

Inform us out of the occult science, what the condition of the Ulus (tribe, clan) will be. *Tārīḫ-e murassaṣ* (Gulsh. I, p. 7).

بناخوته ټی وویل چه سندرې آغازی کرټی

They said to their women: commence ye songs!  
(ibid. Gulsh. I, p. 11).

یوه شیه را خاخه ټیره کره بهرام  
یا نصیب چه به مو بیا شی دیدنونه

Spend a night with us, o Bahram! otherwise it will be a chance, that we shall see you again. *Bahrām*, V. 182.

هر صبا بيمگاه زاری کوه و خدای ته  
اوپنی ویني توپوه د زره له خوش\*)

Every morning and evening sigh to God! shed tears and blood from the depth of the heart! *Xavājah Muh'ammad*.  
(Gulsh. II, p. 112. 2).

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\*) خوش = arab. *خَوْش*, the hypochondria, the loins.



§. 130.

### III. The formation of the tenses and moods.

The tenses and moods of the Paṣṭō verb are of three kinds:

- 1) such, as are derived from the root of the verb, as exhibited in the Imperative.
- 2) such, as are formed by means of the participle preterite.
- 3) such, as are formed by means of the participle perfect and the auxiliary verb to be or to become.

#### A. Tenses and moods derived from the Imperative.

From the verbal root, as coming forth in the Imperative two tenses and one mood are derived, the Present, the Subjunctive Present and the Future.

§. 131.

#### 1) The Present.

The Present of intrans., trans. and causal verbs is derived from the root of the verb by adding to it the flexional terminations of the Present. These are:

Sing. I pers. am, amah, as:  $\text{اَمْ} \text{ } \dot{q}\text{-am}$ , I go ( $\text{اَمَاه} \text{ } \dot{q}\text{-amah}$ ).

II „ ē as:  $\text{اَمِي} \text{ } \dot{q}\text{-ē}$ , thou goest.

III „ ī (īna) as:  $\text{اَمِي} \text{ } \dot{q}\text{-ī}$ , he, she goes.

Plur. I pers. ū (ūnah, ūna)  $\text{اَمُو} \text{ } \dot{q}\text{-ū}$ , we go.

II „ aī  $\text{اَمِي} \text{ } \dot{q}\text{-aī}$ , you go.

III „ ī (īna)  $\text{اَمِي} \text{ } \dot{q}\text{-ī}$ , they go.

The personal pronouns may be put before the verb, when a stress is laid upon them, otherwise they are not required, the person being expressed already by the verbal termination.

The flexional termination of the I pers. Sing. am (amah, ama is only used in the eastern dialect and in the modern language) corresponds to the Persian am (Sansk. and Prākṛit āmi), Sindhī ā, Hindī ũ; the termination of the II pers. Sing. ē corresponds to

the Persian *ī*, Hindī and Sindhī *ē* (*ē* nasalised), Sansk. and Prāk. *asi*. In Paštō, Persian, Hindī and Sindhī *s* is elided and *a-i* contracted to *ē*, *ī*. The termination of the III pers. *ī* corresponds to the Hindī-Sindhī *ē* (Sansk. *ati*, Prākrit *adi* or with elision of *d* = *a-i* = *ē*), whereas the Persian termination *a d* is more original.

The termination of the I pers. Plur. *ū* (now and then the termination *ūnah*, *ūna* is also found in older writings or in poëtry), corresponds to the Sindhī *ū* (Hindī *ē*), Sansk. *āmah*, Prāk. *āma*, Persian *īm*; the termination of the II pers. Plur. corresponds to the Sindhī-Hindī *ō*, Sansk. *athah*, Prāk. *aha*, Persian *īd*; the termination of the III pers. Plur. *ī* corresponds to the Sindhī *īne* (*ane*), Sansk.-Prākrit *anti*, Persian *and*, Hindī *ē*. Besides *ī* the Paštō has preserved also the termination *īna*, which approaches very closely the Sindhī; but this is now considered antiquated and only met with in poëtry or older compositions. It is a curious phenomenon, that this termination *īna* has been also transferred to the III pers. Sing., very likely from no other reason but that both terminations end now in *ī*.

The primitive verbs ending in *ēd-al* have in the Present either the full termination *-ēž-am* (*ēg-am*) or they may drop *-ēž* (*ēg*) and affix the flexional terminations to the root of the verb (see §. 122, a).

The derivative verbs ending in *ēd-al* have in the Present always the full termination *-ēž-am* etc. (see the paradigms, Appendix II.). The derivative causals have likewise in the Present always the termination *-av-am* etc.

زۀ وړځم یک تنهآ هغه دېمن ته  
څۀ حاجت دی چه موږ واره ور له خوڼه

I go alone to that enemy; what need we all to him?  
Bahrām V. 205.

کهي لاس ږبل وځين کهي څرخ کا کهي بشوري

Sometimes they strike one hand upon the other, sometimes they wheel about, sometimes they move backwards and forwards.  
Maxzan-i paštō (Gulsh. I, p. 137).

§. 132.

2) The Subjunctive Present \*).

The Subjunctive is formed, after the analogy of the Persian, by putting the prefix و (و) before the Present. If a verb commence with a long a, the prefix و coalesces with it to v-ā, as وَاچَوم v-āč-av-am, that I may throw.

Those verbs, which do not take the prefix و in the Imperative, refuse it also in the Subjunctive Present.

The derivatives, the intransitive as well as the causal, are dissolved in the Subjunctive Present into their component parts \*\*) and add to the substantive or adjective the Subjunctive Present of the auxiliary verb شول and کړل or کول respectively, i. e. شم and کړم or کوم (cf. §. 163; 165; 166), but without the prefix و, these verbs being composite. In the case of intrans. verbs the adjective must agree with the subject implied by the auxiliary, and in the case of causal derivatives, with the object. Substantives ending in a consonant may, after the manner of adjectives, take a feminine termination (cf. §. 129).

The III. pers. Sing. and Plur. of the Subjunctive Present may also take the prefix د de \*\*\*), whereby a sort of Jussive or

\*) About the use of the Subjunctive see §. 194.

\*\*) Not unfrequently the undissolved form of the Subjunctive (i. e. ēž-am and -av-am) is used, when the prefix د precedes it, but always without the prefix و, which is not admissible in such verbs.

\*\*\*) The prefix د is apparently the Imperative of an obsolete root dā, to give (Pers. ده, Sindhi دے). In a similar way the Persian uses

گو, say, with the Subjunctive (but without the prefix ده), as: گو روند: say, they should go = they should go.

Precative is formed, as: *وَدِ تَبِيْیِ* *هَغَه دِ اَوْسِی*, he should be, they should flee.

As regards the position of this prefix *دِ*, it is to be noticed, that it may precede or follow the prefix *وِ*. As a rule *دِ* precedes *وِ* (separated from it occasionally by one, two or more words), if a demonstrative pronoun is connected with the verb, as: *وَدِ وَاوْرِی* *هَغَه دِ* he (or they) should hear; but *دِ* follows *وِ*, if the verb is not accompanied by a demonstrative pronoun, as: *وَدِ وِیْنِی* they should see. When the use of the prefix *وِ* is prohibited in the Imperative, *دِ* precedes the verb either immediately or is separated from it by one or more nouns, as:

*کِه دَوَه بِنَاحِی وِی دَ دَه یَوَه غَنِی بَلَه فَغِیْرَه پَه هَر حَق کِنِی دِ*  
*دِ سَمَوِیْن*

If he have two wives, one rich and the other poor, he shall make them equal in every right. Favāid uš-šarīzāh (Gulsh. I, p. 74).

It is to be noticed, that when *دِ* precedes the Subjunctive, the prefix *وِ* is frequently dropped as superfluous, especially in poetry; this is also the case in common prose, when a substantive with a verb forms a sort of compound verb, as: *نَظَر لَرَل*, to look to, etc.

*بَادِشَاهَان دِ نَظَرِیَه خِیْل کَار اَو پَه خِیْل بَنَد وَ بَسْت لَرِی*

Kings should look after their own business and their own administration. Kalīlah ō Damanah (Gulsh. I, p. 83).

### §. 133.

#### 3) The Future.

The Future is derived from the Subjunctive Present by the addition of the prefix *بَه* bah \*). If the Subjunctive is not preceded

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\*) The etymology of this Future prefix is obscure. We suppose, that it is connected with the Persian *باید*, it is necessary (Sansk. *भाष्य*);

by the prefix **و**, the prefix **بَ** is either immediately put before the verb or may precede it, separated (from the verb) by some intervening words. But when the Subjunctive is preceded by the prefix **و**, the following is to be noticed with reference to the position of the prefix **بَ**.

When a personal pronoun or demonstrative is connected with the verb, **بَ** usually precedes the prefix **و**, as: **زَ بَ وِ رَسَمَ**; I shall arrive; if no personal pronoun or demonstrative be connected with the verb, **بَ** usually follows the prefix **و**, as: **وِ بَ رَسَمَ**, I shall arrive. But the prefix **بَ** very frequently precedes the verb, separated from it by some intervening words, be the verb connected with a personal pronoun (demonstrative) or not \*).

Sometimes only **بَ** is used with the Future and **و** dropped even in such cases, where its use is fully admitted; this is done chiefly in poetry, but also sometimes in prose, the use of the prefix **و** not being considered as absolutely essential for the formation of the Future.

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to this root points also the Paštō adjective **بَوِيَه**, necessary. This would sufficiently explain, why the Future prefix **بَ** requires the Subjunctive and not the Present tense. The Persian Subjunctive prefix **بَ** is apparently identical with the Paštō **بَ** and would be fully explained by our supposition, The Imperative prefix **و** and the Future prefix **بَ**, though now somewhat differing in form, are no doubt identical.

\*) Only in poetry **بَ** is now and then put after the verb (§. 195 d).



دَاوَرَنَكْ بَه بَادشَاهِي كَنِی می نِیَاو نَه شِی  
زَه خَوَاجَه مُحَمَّد بَه وُزَم وَ بَل لَوُر تَه

Under the reign of Aurang (zēb) justice is not meted out to me; I, Xavājah Muh'ammad shall go to another quarter.

Xavājah Muh'ammad (Gulsh. II, p. 106, 2).

If a verb is compounded with a separable prefix (cf. §. 119) or commences with a long syllable, the Future prefix بَه is very frequently (but not necessarily) inserted between the verbal prefix or the long initial syllable and the verb (or the rest of the verb); but when the verb commences with long a, only ā is cut off, which with the prefix و coalesces to v-ā, and the prefix بَه is put after it. Those verbs, which cut off the initial long syllable and put the prefix بَه between it and the rest of the verbal root, do not take the Subjunctive prefix و\*), as little as those, which are compounded with separable prefixes; only those verbs, which commence with long a and which cut it off from the rest of the root in the Future, may take the prefix و, if its use be not otherwise prohibited. E. g. کَنِی بَه نَم kšē bah n-am, I shall sit down (but also: بَه کَنِیَنَم); پَا بَه خَم pā bah ṭ-am, (instead of: بَه پَاخَم) I shall rise; بَو بَه زَم bō bah z-am, I shall convey (instead of: بَه بَوَزَم); پَری بَه کَم prē bah k-am, (instead of: بَه پَرِکَم) I shall lop off; وَا بَه لَوَزِی v-ā bah lvaz-ī, he will fly (instead of: بَه آلَوَزِی); وَا بَه چَوَم v-ā bah čav-am (instead of: بَه آچَوَم) I shall throw \*\*).

The derivatives, intransitive and causal, are dissolved in the Future as in the Subjunctive Present, into their component

\*) When the first syllable is not cut off, they may well take the Subjunctive prefix, as: جَار بَه وُزَم, I shall return, and و بَه جَار وُزَم.

\*\*) Like بَه the negation نَه is also inserted, see §. 121.



parts and add to the substantive or adjective the Future of the auxiliary verbs شَوْل and كَرَل or كَوَل respectively, but always without the prefix وَ, بَه usually preceding the noun and the auxiliary, as: زَه بَه زَوَر شَم I shall be old; بَه مَات كَرَم I shall break. The full (undissolved) form however is often met with in the Future, but without the Subjunctive prefix وَ, as: بَه حَاضِرِيَوْم I shall be present, instead of: بَه حَاضِر شَم; بَه حَاضِرِيَوْم I shall present, instead of: بَه حَاضِر كَرَم (see Appendix II; IV).

§. 134.

**B) Tenses and moods formed by means of the participle preterite.**

By means of the participle preterite four tenses and one mood are formed, viz: 1) The Imperfect 2) The habitual Imperfect 3) The Conditional or Optative of the Imperfect. 4) The Aorist (or Preterite) 5) The habitual Aorist.

The Paṣṭō has gone its own way in forming an Imperfect. All the modern Indian vernaculars of Sanskrit origin have had recourse to compositions and the Persian forms the Imperfect from the Aorist by prefixing the adverb هَمِي, or shortened مِي, which in Pārsī still retains its original signification 'always', so that the Persian Imperfect is originally only a habitual Aorist. The Paṣṭō has made use of the original participle preterite in order to form an Imperfect. But thus it was compelled to find a different form for the proper participle preterite, which it has made up by adding a different termination to it, which we call, in contradistinction to the participle preterite, the participle perfect (§. 18), as it is now only used in the Perfect, though, as regards its origin, identical with the participle preterite, as will be seen in the formation of the passive voice\*).

But as in these tenses formed by means of the participle preterite there is an essential difference between the intransitive

\*) The Persian has done the same, as: رَفْتَنَ (رَفْتَا) and رَفْتَنَ.

verbs on the one hand and the transitive and causal on the other, the former being constructed actively and the latter passively, we must, for the sake of a more easy survey, treat of the two classes separately.

### a) Intransitive verbs.

#### §. 135.

##### 1) The Imperfect.

The Imperfect is formed by adding to the verbal theme, as exhibited by the Infinitive, the substantive verb **يَم** *yam* \*), I am, etc. for the I. and II. pers. Sing. and Plural, euphonic initial *y* of *yam* however being dropped in these compositions; e. g. **تَبَلَّ** *tš-əl*, to flee, I. pers. Sing. **تَبَلَّام** *tš-al-am* \*\*), I fled, **تَبَلَّيَ** *tš-al-ē*, thou fledst; I. pers. Plur. **تَبَلَّلُوا** *tš-al-ū*, we fled, **تَبَلَّلَيْتَ** *tš-al-aī*, you fled.

So also: I. pers. Sing. **پوهيدَام** *pōh-éd-al-am*, I understood, **پوهيدَايَ** *pōh-éd-al-ē*, thou understoodst; I. pers. Plur. **پوهيدَلُوا** *pōh-éd-al-ū*, we understood, **پوهيدَلَيْتَ** *pōh-éd-al-aī*, you understood.

This *əl* however, to which the substantive verb is added, cannot be the affix of the verbal noun or Infinitive (= **अन**), though it outwardly quite coincides with it, as this would be quite contrary to the analogy of the *Ārian* idioms. How should it be possible, to form an Imperfect or Aorist by affixing the Present of the substantive verb 'to be' to the verbal noun? We have therefore every reason to conclude, that this termination *əl* is not identical with the Infinitive affix *əl*, but that it is the Sansk. affix **त्**, by means of which the participle past is formed in Sanskrit. That *t* frequently passes into *l* in *Paštō*, we have seen already §. 5,

\*) See §. 162, I.

\*\*) As soon as final *a* is followed by another syllable, it is naturally changed to *a*, to give some support to the following syllable.

sub l; a (a) is only a conjunctive vowel. It is well known, that also in Marāṭhī t has been changed to l in the participle past.

In a number of verbs this affix al has been dissolved to ah, i. e. the affix ण (= a-l) has been, after the analogy of the Prākṛit, elided, so that only a (ah) has remained, as in the modern Prākṛit tongues of India (Hindī: ā, Sindhī: ō). This affix ah is, in order to avoid the hiatus, dropped altogether before the substantive verb\*), though for the I. and II. pers. Sing. and Plur. the full form -al-am etc. is also in use. E. g. پوهيدَہ pōh-éd-ah, participle past of پوهيدَل, I. pers. Sing. پوهيدَم pōh-éd-am (instead of: pohéd-ah-am) or پوهيدَلَم pōh-éd-al-am, II. pers. پوهيدِي pōhéd-ē (instead of: pōh-éd-ah-ē) or پوهيدَلِي pōh-éd-al-ē; I. pers. Plur. پوهيدُو pōh-éd-ū (instead of: pōh-éd-ah-ū) or پوهيدَلُو pōh-éd-al-ū; II. pers. پوهيدَتِي pōh-éd-aī (instead of: pohéd-ah-aī) or پوهيدَلَتِي pōh-éd-al-aī.

Some verbs have gone even so far, that they have also dropped the affix ah in the participle past; but in the I. and II. pers. Sing. and Plur. the full termination -al-am may be optionally used\*\*).

In the III. pers. Sing., to which the substantive verb (دے, دئی) could not well be added, as little as in Persian, the affix al is never used for the masculine, but either ah is substituted for it or the affix ah is dropped altogether. In the Feminine ah is changed to āh, and where the affix ah has been dropped already in the Masculine, either the feminine termination āh is added or the original affix al is restored before the feminine termination in

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\*) For this very reason, that the substantive verb quite coalesces with the participle past, the Paṣtō cannot distinguish the gender or the number in the participle itself; in Sindhī this is still the case, the substantive verb acceding to the masculine or feminine of the participle past (Sing. and Plur.).

\*\*) It may therefore happen, that the Imperfect quite coincides as regards the form, with the Present (which, for instance, is often the case with کرم, which, according to circumstances, may signify: I do and: I was made).

both cases; e. g. دَرِيدَه darēd-āh, part. past of دَرِيدَل darēd-al, stood, fem. دَرِيدَه darēd-āh or دَرِيدَلَه darēd-al-āh; چَاوَد چāv, split, part. past of چَاوَدَل چāv-dal, fem. چَاوَدَه čāvd-āh or چَاوَدَلَه čāvd-al-āh. But when in the participle past, after the rejection of the affix āh for the Masculine, a vowel-change also taken has place, the Feminine is not formed from this form but from the verbal theme itself; e. g. تَبَي تış\*), fled, part. past of تَبَيَل tış-al, fem. تَبَيَه tış-āh or تَبَيَلَه tış-al-āh: وَت vōt, part. past of وَتَل vōt-al, fem. وَتَه vōt-āh or وَتَلَه vōt-al-āh.

In the III. pers. Plur. the participle past either ends in al\*\*) or in āh, the latter especially, when āh is already used in the Singular, e. g. تَبَي تış, he fled, Plur. masc. تَبَيَه tış-āh or تَبَيَل tış-al, they fled; وَت vōt, he came out, Plur. masc. وَتَه vōt-āh or وَتَل vōt-al, they came out, recourse being had in such like formations to the verbal theme itself, as shown in the derivation of the Feminine. The Feminine Plural is always derived from the Feminine Singular, as: تَبَيَه or تَبَيَلَه, Singular, تَبَيِي tış-ē or تَبَيَلِي tış-al-ē, Plural, they fled.

The Persian differs from the Paštō in the III. pers. Plural, adding, as it does, the substantive verb to the participle past and forming thereby a flexional termination (رَفْتَنْد raft-and, they went). A similar flexional termination we meet also in Paštō in older compositions, viz: ana or anah (= and) which however is only affixed to such participles as end in āh\*\*\*), and which is used, like

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\*) In تَبَي i is a euphonic insertion, as tış (after the rejection of āh) could not be pronounced; but for the Feminine no such euphonic insertion of a vowel is required. See §. 136, 1, a.

\*\*) The affix al, like that of the Infinitive, is always considered and treated as implying a Plural; cf. §. 42, f; §. 46.

\*\*\*) In the Plur. masc. (which ends in al or āh) ana may therefore always be added, as it is originally a Plural termination.

īnah, for the Masculine Singular and Plural; e. g. پوهیدن  
pōhēd-ana, he or they understood.

The flexional terminations of the Imperfect are therefore:

Sing. I. pers. -al-am, am.

II. „ -al-e, ē.

III. „ The participle past masc. and fem.

Plur. I. pers. -al-ū, ū.

II. „ -al-aī, aī.

III. „ The participle past masc. and fem.  
(-ana, -anah, masc.).

Paradigm. Infin. سول sv-al, to burn.

Sing.

I. pers. سولم sv-al-am or سوم sv-am, I burnt.

II. „ سولی sv-al-ē or سوی sv-ē, thou burnttest.

III. „ masc. سه s-ah (instead of: سوه sv-ah) } he  
fem. سوه sv-āh or سوله sv-al-āh } she } burnt.

Plur.

I. pers. سولو sv-al-ū or سور sv-ū, we burnt.

II. „ سولئی sv-al-aī or سوتی sv-aī, you burnt.

III. „ masc. سول sv-al or سوه sv-ah }  
fem. سولی sv-al-ē or سوی sv-ē } they burnt.

But as the formation of the participle preterite, as used in the Masculine Sing. (for the Masculine Plur. always ends in al or ah) admits of some variations, we must treat of the several classes of verbs separately.



§. 136.

Formation of the participle preterite.

We have to distinguish three classes:

1) Verbs ending in al.

a) Those verbs, the theme of which ends in a consonant, drop in the Masculine Sing. the participial affix *ah* altogether (after the analogy of the Persian). If the verbal theme has no inherent vowel, i. e. if it consists of two conjunct consonants, euphonic *i* is inserted between the two, to facilitate the pronunciation, and if the latter of the conjunct consonants be *r*, a is inserted for the same purpose.

چَاوَدَل čāvd-al, to split; part. past masc. چَاوَد čāvd, fem. چَاوَدَه čāvd-äh or چَاوَدَلَه čāvd-al-äh; Plur. masc. چَاوَدَل čāvd-al or چَاوَدَه čāvd-ah; fem. چَاوَدِي čāvd-ē or چَاوَدَلِي čāvd-al-ē.

مَرَل mr-al, to die, p. p. مَر mar\*) (with euphonic a), fem. مَرَه mr-äh or مَرَلَه mr-al-äh; Plur. masc. مَرَل mr-al or مَرَه mr-ah, fem. مَرِي mr-ē or مَرَلِي mr-al-ē.

Exceptions from this rule are:

وَتَل vat-al, to come out, and its compounds, as: آلَوَتَل to fly, پِرَوَتَل to fall down etc., p. p. وُت vōt (instead of وَت), fem. وَتَه vat-äh or وَتَلَه vat-al-äh; Plur. masc. وَتَاه vātah (وَت being treated like an adjective §. 86) or وَتَل vat-al; fem. وَتِي vat-ē or وَتَلِي vat-al-ē.

خَتَل χat-al, to ascend, p. p. خُت χōt (quite like وَت).

b) A few verbs with radical short a lengthen the same in the participle past and add at the same time the affix *ah*, as:

\*) Or مَر شَه mar š-ah.



سَهَل sah-al, to endure, p. p. سَاه s-ah, fem. سَهْلَه sah-al-äh  
(سَهْ sah-äh); Plur. masc. سَهَل sah-al (سَهْ sah-ah), fem.  
سَهْلِي sah-al-ē (سَهِي sah-ē).

c) The verbs سَوَل sv-al, to burn and شَوَل šv-al, to become, drop the radical semivowel in the part. past and add the affix ah, as: سَه s-ah (= سَوَه sv-ah), fem. سَوَه sv-äh or سَوَلَه sv-al-äh; Plur. masc. سَوَل sv-al or سَوَه sv-ah, fem. سَوِي sv-ē or سَوَلِي sv-al-ē. In the same manner is formed شَه š-ah (= شَوَه šv-ah), fem. شَوَه šv-äh or شَوَلَه šv-al-äh; Plur. masc. شَوَل šv-al or شَوَه šv-ah, fem. شَوِي šv-ē or شَوَلِي šv-al-ē.

Irregular is زَوَل zōv-al, to be born; p. p. (only used in the Aorist with the prefix وَ زَوُو vō zōv-u, (fem. وَزَوُولَه vō-zōv-al-äh, Plur. masc. وَ زَوُوَل vō zōv-al, fem. وَ زَوُولِي vō zōv-al-ē.

## 2) Verbs ending in -ēd-al.

The primitive as well as the derivative verbs ending in ēd-al, add in the part. past the affix ah, as:

دَرِيدَل dar-ēd-al, to stand, p. p. دَرِيدَه dar-ēd-ah, fem. دَرِيدَه dar-ēd-äh or دَرِيدَلَه dar-ēd-al-äh; Plur. masc. دَرِيدَل dar-ēd-al or دَرِيدَه dar-ēd-ah, fem. دَرِيدِي dar-ēd-ē or دَرِيدَلِي dar-ēd-al-ē.

زَرِيدَل zaṛ-ēd-al, to become old; p. p. زَرِيدَه zaṛ-ēd-ah etc.

About the form of the derivatives in the Aorist, see §. 139.

## 3) Defective verbs.

These derive the participle past regularly from the verbal theme (the Infinitive), though they may be irregular or defective in the Present.

تَلَّه tl-āh, to go, p. p. تَه tah\*) (also written تَت), fem. تَلَّه  
tl-āh or تَلَّه tl-al-āh; Plur. masc. تَلَّه tl-āh or تَلَّه tl-āh,  
fem. تَلَّه tl-ē or تَلَّه tl-al-ē.

In the I. and II. pers. Sing. and Plur. both forms are in use,  
تَلَّه tl-al-am and تَلَّه tl-am. In the Aorist the form تَه, as might  
be expected, is not used but a new root is substituted (وَلَّه, لَّه\*)  
from which is formed the part. past لَّه lār or وَلَّه volār (besides  
لَّه and وَلَّه). The compounds رَتَل, دَرَتَل, رَاتَل follow  
the same rule. (See Appendix VI).

تَمَلَّه tamlāst-āh } to lie down, p. p. تَمَلَّه tamlāst.  
تَمَلَّه taml-āh }

دَرُمَل drūm-āh } to go, p. p. دَرُمَل drūmēd-āh.  
دَرُمَل drūmēd-āh }

رَاغَل rā-γl-āh, to come, p. p. رَاه rā-tah (like تَه); I. pers. Sing.  
رَاتَل rā-tl-am or رَاتَل rā-tl-al-am.

From the compound verb وَرَغَل vōrayl-āh (= vōrā-γl-āh) to  
come, no participial form is used for the Imperfect. In the  
Aorist the part. past. رَاغِي rā-γ-ai is used and from وَرَغَل  
likewise وَرَغِي vōray-ai, fem. رَاغَل rā-γl-āh, رَاغَل rā-γl-al-āh and  
وَرَغَل vōrayl-āh, وَرَغَل vōrayl-al-āh; Plur. masc. رَاغَل rā-γl-āh or  
وَرَغَل vōrayl-āh, رَاغَل rā-γl-āh, وَرَغَل vōrayl-āh; fem. رَاغِي

\*) Instead of تَلَّه tl-āh.

\*\*) In وَلَّه volār-āh vō is a verbal prefix (not the prefix of the  
Aorist), see §. 119.

rā-γl-ē etc. In the I. and II. pers. both forms are in use رَاغَلَم rā-γl-am and رَاغَلَمَ rā-γl-al-am etc. (See Appendix VII).

رَاغَلَمَ rā-γl-al	} to wallow, p. p. رَاغَلَمَ rā-γl.
رَاغَلَمَ rā-γl	

خَه وَاثِي وَمَا تَه حَال دِ خَه وَه هَجَرَان كَبِي

نُور خَبَرْدَار نَه وَم هَه زَرَه سُم سُم سُم

What doest thou say to me? what was thy state in separation?  
I did not heed any thing else, I burnt, I burnt, I burnt in my heart. Xušh'āl (Gulsh. II, p. 51, 2).

د نُوَح زَوِي چِه لَه بَدَاذُو سَرَه كِينَا سَت د بَدَاذُو لَه صُحْبَت نَاخَلَف شَه

The son of Nūh' (Noah), who sat together with wicked people, became degenerate by the society of the wicked. Xušh'āl (Gulsh. I, p. 158).

### §. 137.

#### 2) The habitual Imperfect.

From the simple Imperfect the Paštō forms a habitual Imperfect, denoting repeated lasting action\*), by means of the particle به bah\*\*), which may either precede (separated by

\*) On the use of the habitual Imperfect in conditional sentences see §. 216, 2.

\*\*) It is difficult to say, what the origin of this particle is (for it cannot be properly called a prefix, as it may also follow the verb). Very likely bah is shortened from अभवत् (bhavat), it happened

that, and the prefix of the Aorist , , may be similarly shortened from अभूत् (Sindhī हो, Hindī हुआ, Prāk. हुआ), cf. §. 162, 4.

That the Sansk. root भू is employed in the formation of tenses is clearly proved by Bopp, Compar. Gram. §. 526; compare the Latin am-a-bam, am-a-vi, am-a-bo. — The Persian Aorist prefix به sounds in Pārsī still ba and is apparently identical with the Paštō به.

one or more words) the verb or follow it, as: **خَتَلَمَ بِهِ** or **بِهِ خَتَلَمَ**  
I ascended repeatedly or I used to ascend.

**هَمْسَا تَلَهَ بِهِ يَهْ غُرُونُو يَهْ سِينْدُونُو بَرَابَرَهْ**

The staff used to go straight on mountains and rivers. Bābū  
Jān (Gulsh. I, p. 126).

**پَسْ لَهْ هَغَهْ بِهِ يَبْتَنَانَهْ لَهْ هَغَهْ غَرَهْ رَاتَلِ رِعَايَا بِهِ ثِي تَاخْت تَارَاجْ كَوَلْ**

After that time the Afghāns used to come down from that mountain and to pillage the peasantry.

### §. 138.

#### 3) The Conditional (Optative) of the Imperfect.

From the Imperfect the Paštō derives a Conditional mood, which may also stand for an Optative, if preceded by a particle denoting a wish or desire, as: **کاشکې** *kāškē*, would that! The Conditional is formed by adding to the Imperfect, instead of the flexional terminations, the termination *ai*, *ē*, *āē*, which remains the same for all persons and number\*), as: **پوهيدلې** *pōhēd-al-ai*, **پوهيدلې** *pōh-ēd-al-ē*, **پوهيدلای** *pōh-ēd-al-āē*, or with rejection of the participial affix *al*: **پوهيدی** *pōh-ēd-ai*, **پوهيدی** *pōh-ēd-ē*, **پوهيدای** *pōh-ēd-āē*, I, thou etc. would understand. But in order to point out the person and number the personal pronouns must be always added, if they be not otherwise indicated.

The derivative verbs are usually (but not necessarily) dissolved into their component parts and the Conditional of the

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\*) The cognate idioms offers no analogy to this Paštō mood, we do therefore not venture any conjecture on its formation for the present. In form it coincides with the participle past conjunctive, as used in connexion with **شول**, to be able (see §. 169), which also has the three terminations *ai*, *e* and *āe*. But in spite of this outward uniformity both forms can hardly be the same.

auxiliary شول i. e. شوی, شوی, شوای (or شولی etc., see §. 163, 6) is added tho the noun.

Sometimes also a Conditional of the Aorist it met with, i. e. the prefix of the Aorist و is put before it, especially in optative sentences. (See §. 198).

The Conditional or Optative of the Imperfect is in common use through all persons only with intransitive verbs; it is also found in transitive verbs (§. 145), but far more rarely and only in the third person Sing. and Plural. On the syntactical use of the Conditional of the Imperfect, see §. 198; 216, 2.

که ځه تېښته خلاصیدی ځنی به خلاص شوم  
د قضا له لاس کوم لوری ته ځم

If I would be freed by flight, I would have been freed from it;  
From the hand of destiny whither shall I go?

Xuṣṣh'āl (Gulsh. II, p. 50, 1)

سترگی ئی صبا ته وختی چه یو ځل صبا شولې زه له دی کور ووتی

His eyes rose towards the morning (saying): that it once would become morning, that I would get out of this house!

#### §. 139.

#### 4) The Aorist.

The Aorist is formed by putting the prefix و vō (و vōh) before the Imperfect, as: و تښلم vō tš-al-am, I fled, و تښ vō tiš, he fled. But all verbs, which in the Imperative do not admit the prefix و (cf. §. 124), refuse it also in the Aorist.

Some verbs optionally take or drop و in the Aorist, as: پاڅیدل pāṭēd-al, to rise, شول šv-al, to become (see §. 163, 7).

Derivative verbs are always dissolved into their component parts in the Aorist and the Aorist of شول is joined to the ad-



jective, which in gender and number must agree with the subject implied by the auxiliary, as: **تیریدل** *tēr-ēd-al*, to pass by, Aorist **تیر شه** *tēr š-ah*, he passed, fem. **تیره شه** *tēr-äh šväh*, she passed.

**یادیدل** *yād-ēd-al*, to be remembered, Aorist **یاد شوم** *yād šv-am*, I was remembered, fem. **یاده شوم** *yād-äh šv-am* (from **یاد** s. m. memory), substantives ending in a consonant, also being optionally treated like adjectives.

Many derivatives however (especially those compounded with a substantive) form their Aorist like primitives, without being dissolved into their component parts.

زَهْ خَو وَارَهْ جَنَك تَهْ وَرَغْلَمْ صَاحِبْ  
مَا هِرْ هِيَتَخْ كَمِي وَهْ نَهْ كَرَهْ هَهْ جَنَكُونَهْ

I came different times to the battle, Sir, (but) I could not at all defeat him in the battles (Bahrām V. 199).

دَوِیَرِیْدَمْ چِهْ نَهْ خِیَلِیْ دِیْرِیْ بَهْ قَصْدْ حَمَا دَ هَلَاکَتْ وَکَا

I was afraid, that they will make a design to kill me out of their own fear. *Gulistān* (Gulsh. I, p. 162).

دَ چِرْکِ نَهْ خَو پَاخِیدَهْ هَهْ طَبَلْ وَ زَغَاسْتَهْ چِرْکِ مَخْ هَهْ کُرِیْرْ وَ نِیَوَهْ نَهْ  
تَهْلَکِیْ دَ تَرَوَرْتِیْ خَلَاصْ شَهْ

He (the fox) rose from the ambush of the cock and rushed on the drum; the cock took to flight and escaped from the perdition of the fox. *Kalīlah ō Damanah* (Gulsh. I, p. 105).

اَلْقِصَّهْ چِهْ پَسْتَنَانَهْ فِرَارْ شَوْلْ دَ کَابُلْ دَ غُرُونُوْ هَهْ دَرُوْ نَنَوَتَلْ

To be short, when the Afghāns fled, they entered the valleys of the mountains of Kābul. *Tārīḫ-i-murassaʿ* (Gulsh. I, p. 7).



§. 140.

5) The habitual Aorist\*).

In the same manner as from the Imperfect, so also from the Aorist a habitual Aorist is derived by means of the particle به, which may either precede the verb (separated by one or more words) or follow it. When the verb does not admit the prefix و in the Aorist, the habitual Aorist outwardly coincides with the habitual Imperfect and only the context can decide, which tense is intended. The habitual Aorist denotes a repeated action in past time (§. 200), as: زه به و وپریدم, I was (often) afraid; وپریتتم به I used to fall (or: I fell repeatedly at a certain time).

نقل دی چه ده هغه آوان په پښتنو کښی دا رسم هم وه چه زهمن به  
ئی په حد د بلاغت و رسیدل د پلار د مور مال به ئی یو تر بله  
قسمت کړ و پلار مور ته به ئی هم بخږه برابره ورکړه

It is told, that at that time there was also this custom amongst the Afghāns, that when their sons arrived at the age of puberty, they used to divide the property of father and mother amongst each other and that also to father and mother an adequate portion was given by them. Tārīḫ-i-murassa3 (Gulsh. I, p. 4).

چه به د یوسفزیدو مال موبشی و میږی ته په چراگاه ورغی تاخت  
و تاراج به ئی کړ

When the cattle of the Yusufzais used to come to the plain to pasture, they pillaged it (every time). Ibid. (Gulsh. I, p. 11).

\*) The Sindhī also has a habitual Aorist, formed by the particle به. In Persian too we find some remnants of a habitual Aorist, as occasionally هَمی is put before the prefix به of the Aorist.

§. 141.

b) Transitive and causal verbs.

As the participle past of transitive and causal verbs has necessarily a passive signification, as in Sanskrit and the modern Prākṛit tongues of India, the tenses formed by means of this participle are constructed passively, the proper subject (or agent) being put in the Instrumental and the object in the Nominative\*). These tenses can therefore only then be employed, when the agent (in the Instrumental) is expressed by a noun or by a pronominal suffix; if the agent is not known or expressed, the proper Passive must be resorted to (§. 170). The flexional terminations are the same as those of intransitive verbs (§. 135).

§. 142.

1) The Imperfect.

In reference to the formation of the Imperfect the same rules hold good, which we have already laid down in §. 135. In the first and second person Sing. and Plural the flexional terminations always accede to the participial affix -al, in the third person Sing. and Plural the participle past alone is used, as mentioned already. For the elucidation of the rules given the following paradigm may serve.

Inf. شَرَّلَ šar-aḷ, to expel; p. p. شَارَّ šār-aḥ, expelled.

Sing.

- |          |                     |                    |                               |
|----------|---------------------|--------------------|-------------------------------|
| I. pers. | زَهْ ثِي شَرَّلَمْ  | zah ē šar-al-am,   | I was expelled by him (them). |
| II. „    | تَهْ ثِي شَرَّلِي   | tah ē šar-al-ē     | thou wast expelled by him.    |
| III. „   | هَاهْ ثِي شَارَّ    | hayah ē šār-aḥ,    | m., he                        |
|          | هَاهْ ثِي شَرَّلَهْ | hayah ē šar-al-āh, | f., she                       |
|          |                     |                    | } was expelled by him.        |

\*) The Sindhī forms from active verbs the same tense, implying a passive signification, as the Paštō does; compare my Sindhī Gram. §. 48. 2. b. In Hindī, Marāṭhī, etc. the formation of this tense is not known.



māt-āv-ōh, fem. مَاتَوَلَه māt-av-al-āh; Plur. masc. مَاتَوَل māt-av-al, fem. مَاتَوَلِي māt-av-al-ē.

Those verbs, the radical short a of which is long by position, may or may not lengthen it, according to usage, as:

بَنَدَل šand-al, to bestow, p. p. بَنَادَه šānd-ah.

وَرَزَل varž-al, to mince, p. p. وَرَزَه varž-ah.

Those verbs, the theme of which consists only of one single consonant or of two conjunct consonants, simply add the termination ah, as:

لَل l-al, to utter, p. p. لَه l-ah\*) (fem. لَه l-āh or لَل l-al-āh).

كَرَل kr-al, to do, p. p. كَرَه kr-ah.

وَل vl-al, to wash, p. p. وَلَه vl-ah\*).

But a number of verbs of this kind drops already the termination ah, especially if the verbal theme consists of two conjunct consonants. In this case a euphonic i is inserted between the two consonants, and a, if the latter consonant be r (cf. §. 136, 1, a).

كَبَل kš-al, to write, p. p. كَبِس kiš (besides كَبَه kš-ah).

كَرَل kr-al, to do, p. p. كَر kar (كَرَه).

لَبَل lēš-al, to load, p. p. لَبِس lēš.

خَوَرَل χvar-al, to eat, p. p. خَوَر χōr, original خَوَر χvar being contracted to χōr, fem. خَوَرَه χvar-al-āh.

It is to be noticed, that those verbs, which lengthen short a in the Imperative (cf. §. 125, 2), commonly have the participle past in the Plural, as they imply a plurality of action, as:

\*) لَل l-al is shortened from lv-al, Sindhī लवणु, Sansk. लप्.

\*\*) وَل vl is derived from the Sansk. प्राव् (caus.), root सु, by transition of p to v.

غَيْل yap-al, to bark, (Imper. وَغَايِه), p. p. غَيْل yap-al.

خَنْدَل χand-al, to laugh, p. p. خَنْدَل χand-al.

نَرَل nar-al, to cry out, p. p. نَرَل nar-al.

وَيْل vay-al, to speak, وَيْل vay-al\*).

Besides these verbs, which lengthen short a in the Imperative, many other verbs, when not referred to a special object, take the Plural of the participle past (masc.), as a plurality of action is implied in them; such are:

آشَل āš-al, to knead, p. p. آشَل āš-al.

تُوكَل tūk-al, to spit, p. p. تُوكَل tūk-al.

تَشَل ṭš-al, to drink, p. p. تَشَل ṭš-al.

فَرْمَايَل farmāy-al, to command, p. p. فَرْمَايَل farmāy-al.

كَتَل kat-al, to see, p. p. كَتَل kat-al.

لَنْبَل lamb-al, to wash, p. p. لَنْبَل lamb-al.

مَنْل man-al, to mind, p. p. مَنْل man-al.

مَيْتَل mīt-al, to piss, p. p. مَيْتَل mīt-al.

وَلَل vl-al, to wash, p. p. وَلَل vl-al.

وَيَارَل viār-al, to boast, p. p. وَيَارَل viār-al.

The following three verbs form their participle past irregularly:

بَائِل bael-al, to lose at play, p. p. بَائِلُو baelō, fem. بَائِلَلَه bael-al-äh.

---

\*) The p. p. وَ ve or وَايِه vāy-ah is also in use.

تَرِپَل trāpl-ā, to jump, p. p. تَرِپَلُو trāpl-ō (but also تَرِپَلِه trāpl-ah).

وَيْل vay-ā, to speak, p. p. وِی ve (besides وَايَه).

2) Those verbs, which end in ت and د, drop the termination ah, as:

a) پَرَآنَتَل prā-nat-ā, to open, p. p. پَرَآنَت prā-nat.

بَوَتَل bōt-ā }  
بَوَتَل bōtl-ā } to take along, p. p. بَوَت bōt.

نَغَوَتَل nyvat-ā, to attend to, p. p. نَغَوَت nyvat.

Excepted from this rule are:

نَاتَل nat-ā, to carry off, p. p. نَاتِه nāt-ah.

سَاتَل sāt-ā, to preserve, p. p. سَاتِه sāt-ah.

کَاتَل kat-ā, to see, p. p. کَوَت, fem. کَاتَلِه kat-al-āh.

b) رَوَدَل raud-ā, to reap, p. p. رَوَد raud.

اَوَدَل ūd-ā, to weave, p. p. اَوَد ūd.

مَوَدَل mūd-ā, to obtain, p. p. مَوَد mūd or مَوَدِه mūd-ah.

The termination ah is however often added to verbs ending in d, so that it is more or less optional to add or to drop it. Those verbs ending in d, which have radical short a, usually lengthen it, as:

غَوَدَل γand-ā, to dislike, p. p. غَوَدِه γānd-ah.

3) Those verbs, which end in ست, شت and بت, drop the termination ah altogether in the participle past, as:

لَوَسَتَل lvast-ā, to read, p. p. لَوَسَت lvast.

وِشَتَل višt-ā, to throw, p. p. وِشَت višt.

غَوِشَتَل γōšt-ā, to wish for, p. p. غَوِشَت γōšt.



# The participle past of defective verbs.

The participle past is sometimes derived from several defective themes at the same time, sometimes only from one. We let here follow a survey of the most common defective synonymous verbs, to show thereby, from which verbal theme a participle past may be formed and from which not.

ایبشَل ēš-al	} to put; p. p. یبش یēš	} Both are only used in the Imperfect; in the Aorist the compounds (with کبشی) are employed.
یبشَل yēš-al		
یاشَل yaš-al		

ایبشودَل ēšōd-al	} to put; p. p.	ایبشود ēšōd	} Only used in the Imperfect; in the Aorist the compound verb (کبشی) is employed.
یبشودَل yašōd-al		یبشود yašōd	

ایبشول ēšav-al	} to put; p. p. یبشوو yašav-ō.	} Only used in the Imperfect; in the Aorist the compound verb (کبشی) is employed.
یبشول yašav-al		
ژدل žd-al *)		

Compound verbs (with the prefixes پری and کبشی).

پریژدل prē-žd-al	} to give up;	} to give up; p. p. پریبشود prē-šōd.
پریبشودَل prē-šōd-al		
پریبشول prē-šv-al	} to discontinue; p. p. پریبشو prē-šō.	
پریبشَل prē-yaš-al		
کبشیردل ksē-žd-al	} to put down; p. p. کبشیشوو kšē-šō, fem.	
کبشیشول kšē-šv-al		

\*) Those verbs, which have no participle past, usually also want the participle perfect.

$\left. \begin{array}{l} \text{بَاسَل} \text{ bās-al} \\ \text{يَاسَتَل} \text{ yast-al} \end{array} \right\} \begin{array}{l} \text{to expel, p. p. يَوسَت} \text{ yōst (from an obsolete} \\ \text{theme يَوسَتَل} \text{ yōst-al).} \end{array}$

But the compounds of  $\text{يَاسَتَل}$  may form the p. p. regularly, as :

$\left. \begin{array}{l} \text{پَرِيَوَسَتَل} \text{ prē-vast-al}^*) \\ \text{پَرِيَّاسَتَل} \text{ prē-yast-al} \end{array} \right\} \begin{array}{l} \text{پَرِيَوَسَت} \text{ prē-vast} \\ \text{پَرِيَّاسَت} \text{ prē-yast} \end{array} \left\{ \begin{array}{l} \text{to throw, p. p.} \end{array} \right.$

$\text{کَنَبِيَّيَسَتَل} \text{ kṣē-yast-al}$ , to insert, p. p.  $\text{کَنَبِيَّيَوَسَت} \text{ kṣē-yōst}$ .

$\left. \begin{array}{l} \text{بَوَتَل} \text{ bōt-al} \\ \text{بَوَتَلَل} \text{ bōtl-al} \\ \text{بِيَوَل} \text{ bīv-al} \end{array} \right\} \begin{array}{l} \text{to convey; for the Imperfect بِيَوَه} \text{ biv-aḥ or} \\ \text{بَوَت} \text{ bōt (fem. بَوَتَلَه} \text{) is in use, for the Aorist} \\ \text{only بَوَت.} \end{array}$

$\left. \begin{array}{l} \text{پَوَوَل} \text{ pōv-al} \\ \text{پِيَايَل} \text{ piāy-al} \end{array} \right\} \begin{array}{l} \text{to pasture; p. p. پَوَوُ} \text{ pōvū (fem. پَوَوَلَه} \text{).} \end{array}$

$\left. \begin{array}{l} \text{شَوَوَل} \text{ šōv-al} \\ \text{شَيَايَل} \text{ šay-al} \end{array} \right\} \begin{array}{l} \text{to show; p. p. شَوَوُ} \text{ šōvū.} \end{array}$

$\left. \begin{array}{l} \text{غَرَل} \text{ γar-al} \\ \text{غَشَتَل} \text{ γašt-al} \end{array} \right\} \begin{array}{l} \text{to twist, p. p. غَشَت} \text{ γašt.} \end{array}$

$\left. \begin{array}{l} \text{غَوَوَل} \text{ γōv-al} \\ \text{غَايَل} \text{ γay-al} \end{array} \right\} \begin{array}{l} \text{coitum facere, p. p. غَوَوُ} \text{ γōvō (in the west غَايَه} \text{ } \\ \text{γāy-aḥ).} \end{array}$

$\left. \begin{array}{l} \text{کَتَل} \text{ kat-al} \\ \text{کَوَرَل} \text{ gōr-al} \end{array} \right\} \begin{array}{l} \text{to see, p. p. کَوَت} \text{ kōt.} \end{array}$

\*) In  $\text{پَرِيَوَسَتَل}$  و stands euphonically for ی, both verbal themes being the same.

کښل kš-ał	}	to draw, to write; p. p. کښه kš-aḥ or کښ kiš (also written کښې kēš).
ښکل šk-ał		
کاږل kaž-ał		
کندل kand-ał	}	to dig; p. p. کڼد kand.
کندل kan-ał		
وړل vṛ-ał	}	to carry, p. p. (for the Imperfect) وړ var, in the Aorist یوړ yōvar or یوړ yōvōr (from an obsolete theme یوړل).
یوسل yōs-ał		
وژل važ-ał	}	to kill, p. p. واژه vāž-aḥ or وژی važ-ai.
وژل važl-ał		

لیونښی که چا بللم زه به خوښه کړیدللم

Though I was called by some one mad, (yet) I wandered about happy. Yusuf and Zulaiḫā (Dorn, Chr. p. 214).

زلیخا د زړه دنده راز د مینې پټ ساتنه

Zulaiḫā kept the secret of her love concealed in her heart.  
Yusuf and Zulaiḫa (Dorn, Chr. p. 181).

سرأسیمه او پریشان په حال د فکر ټی د شترجه د کار زنگل

Amazed and perplexed he swang in the swing of reflection on the action of Shuturbah. Kalīlah ō Damanah (Gulsh. I, 110).

تا دوستان زهیرول د ده دپاره

Thou didst aggrieve thy friends for his sake.

Bābū Jān (Gulsh. I, p. 181).

هغه باقی غله ټی په بل ځای کښیښوه\*)

He put that remaining corn in another place.

Kalīlah ō Damanah (Gulsh. I, p. 90).

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\*) کښیښوه is here the Aorist (in form identical with the Imperfect).

§. 144.

2) The habitual Imperfect.

The habitual Imperfect is formed, as shown already, by putting before or after the verb the particle به.

د کابل عالم به ټی ډیر ډیر آزاروۀ مالونه به ټی رانیول نا مناسب  
کاروۀ به ټی کول

The people of Kābul were very much oppressed by them; they used to seize their cattle and to do unbecoming things.

Tārīḫ-i murassaḥ (Gulsh. I, p. 7).

مالونه به ټی سړه پټول خوړل به ټی

They concealed their cattle before each other and ate them.

ibid. (Gulsh. I, p. 17).



§. 145.

3) The Conditional (Optative) of the Imperfect.

As noticed already in §. 138, the Conditional (and Optative) of the Imperfect is in regular use only with intrans. verbs, from trans. verbs it is seldom formed and only in the III. pers. Sing. and Plural, the habitual Imperfect being commonly substituted in its place (cf. §. 46, 2), as the terminations of the Conditional of trans. verbs are liable to be mistaken. It is understood, that the Conditional (and Optative) of the Imperfect of trans. verbs must be constructed passively and that the agent must accompany the verb in the Instrumental. The terminations are the same as those of intrans. verbs (cf. §. 138) and do not undergo any change for gender and number.

In Optative sentences the Aorist prefix و also may be put before the Optative of the Imperfect, if the action is to be represented either as past already or as passing quickly.

که ما قوس د مريدانو د نيونۀ کولې په خوړو خبرو د غلۀ نه  
غليدې چه په وقت د فرصت ټی حما جامه پټولې او ترورټی



حِرْصَ نَهْ كِپِی خُوْلَه تِی پَه خُونَخَارِی نَه کَکِرَوَلِی چَا بَه دَ دِی  
کِیْدَه نَه خِیْرَگَه

If I had not been ambitious to get disciples, I would not have been deceived by the sweet words of the thief, who concealed my clothes when he found an opportunity; and if the fox had not been greedy and had not polluted his mouth by blood-eating, nobody would have torn up his belly.

Kalīlah ō Damanah (Gulsh. I, p. 114).

دَه وَوَه لَیْدَايِ پَه سَتَرَكُو کُل اَنْدَامَه  
مَا پَه دِی پَسِی جَامِی کِرَلِی رَنگِیْنِی

He said: Would that (once) the rosy-bodied would be seen (by me) with the eyes!

I have coloured my clothes for her sake.

Bahrām, V. 350.

#### §. 146.

#### 4) The Aorist.

The Aorist is formed by putting the prefix و vō before the Imperfect. When in the Aorist the agent is expressed by the pronominal suffix تِی, by him (her), them, it is frequently inserted between the prefix و and the verb, as: و تِی و vō ē ve, he said. Further it is to be noticed, that when a verb commencing with a long syllable has the agent expressed by the pronominal suffix تِی, the first syllable may be separated from the verbal theme and the pronominal suffix تِی inserted between it and the remainder of the verb, but only when preceded by the prefix و and followed by the negation نَه, as: وَا تِی نَه وِرِیْدَه v-ā ē nah vrēdāh, he did not hear (from آوَرِیْدَل āvrēd-al), cf. §. 171.

Those verbs, which do not take the prefix و in the Imperative, forego it also in the Aorist. In the Aorist of و (p. p. of وَيَل) and مَر (p. p. of مَرَل) the prefix و may be optionally dropped.

The causal derivatives are usually dissolved in the Aorist into their component parts and join with the noun in question the Aorist of كَرَل (cf. §. 165, 6), as: زَهْ تُيْ جَوْر كَرَمَ zah ē jōr kr-am, I was made whole by him. The prefix و is never used with them, the verb being considered composite. The adjective must agree with its subject in gender and number, but also substantives, ending in a consonant, usually take the fem. termination.

Some defective verbs have a separate form for the Aorist, as shown in §. 143.

نَوْر تُيْ زِرْ خِيْمَهْ پَارَهْ كَرَهْ    وَ تُيْ رَاشَهْ نَنْدَاَرَهْ كَرَهْ  
زُلَيْخَا تُيْ وَبَلَلَهْ    هَغَهْ حَايْ وَ دَرَوَلَهْ

Then she made a slit in the tent and said: come, look!  
She called Zulaiḡā and placed her there.

Yusuf and Zulaiḡā (Dorn, Chr. p. 209).

تَاسُوْلَهْ دِيْ وَاقِعِيْ چِهْ تَبِيْرَهْ شَوَهْ وَلِيْ مُوْرْ خَبَرَهْ كُرُو

Why were we not informed by you of this accident, that happened?  
Tārīḡ-i murassa3 (Gulsh. I, p. 7).

كَشَرْ وَرُوْرْ تُيْ فِكْرْ وَكُرْ چِهْ دَوْلَتْ خَوْمَخْ يَهْ زَوَالْ كُرْ آسْمَانْ پِيْشَهْ دِ  
دِيْ وَفَائِيْ آغَاَزَهْ كَرَهْ

His younger brother thought: wealth has directed its face towards the end (i. e. will cease) and heaven has commenced the practice of unfaithfulness. Kalīlah ō Damanah (Gulsh. I, p. 86).

لَارْ بَارِيَكَهْ شِيْپَهْ تَارِيَكَهْ مُغَلْ نَابُوْمَهْ لَارْ تُيْ غَلَطَهْ كَرَهْ يَهْ هَلَاكَتْ وَرَسِيْدَلْ

The road (was) narrow, the night dark and the Mughals without guide; they missed the road and ran into perdition.



§. 147.

5) The habitual Aorist.

This tense is formed by adding to the Aorist the particle *بِه*, which may precede or follow it. The habitual Aorist of those verbs, which do not take the prefix *و* in the Aorist, outwardly coincides with the habitual Imperfect, so that the proper tense must be gathered from the context.

هَعِي بِنَاخِي چِه دِه بَدكَارِي اَو دِه نَاهَنجَارِي مَشهُورَه اَو مَعْرُوفَه دِه  
عَالَم وَه وَيَنَاخِي بِه تِي دِه بَدكَارَتِي دِيَّارَه وَآخِسْتِي

That woman, who was well known amongst the people by her wickedness and villany, used to take slave-girls for the sake of prostitution. Kalilah o Damanah (Gulsh. I, p. 111).

شَيْخ بِه كَلَه عَاشِقِي لَه سَرَه دِرِيْمَنُوَه

لَاس وَ نَسْت تِي نَه رَسِيْرِي پَارَسَايِي دِه

When did ever the Sheikh discontinue love from his head?  
His hand does not reach it and (so) there is abstinence.  
Xuṣṣ'āl (Gulsh. II, p. 56, 2).

**C. Tenses and moods, which are formed by means of the participle perfect and the auxiliary „to be“.**

By means of the participle perfect and the auxiliary „to be“ three tenses and three moods are formed, viz: 1) The Perfect 2) The Subjunctive of the Perfect 3) The Pluperfect 4) The Subjunctive of the Pluperfect 5) The Conditional (Optative) of the Pluperfect 6) The Future past.

But as the intrans. and trans. verbs follow a different construction in these tenses (and moods), we must treat of both classes separately.

§. 148.

I. Intransitive verbs.

1) The Perfect.

The Perfect is formed by the participle perfect (see §. 18) and the auxiliary verb *yam*\*) (cf. §. 162, 1), the participle agreeing with its subject in gender and number, as: *تنبلی یم* *tš-al-ai yam*, masc., *تنبلی یم* *tš-al-e yam*, fem, I have fled; Plur. com. *تنبلی یم* *tš-al-ī yū*, we have fled (cf. §. 87, d).

Some verbs connect a synonymous adjective with the auxiliary *یم* etc. instead of the participle perfect, as *مرد دی*, he has died (instead of: *مردلی دی*, which is not in use), *ناست یم*, I am seated (instead of the heavy *کینناستلی یم*, which is not used), *پروتنلی دی* he has fallen (instead of: *پروت دی*).

The intrans. derivatives are dissolved into their component parts in the Perfect and add to the noun the auxiliary *شوی یم* etc. (cf. §. 163, 9). The adjective must agree with its subject in gender and number, but the substantive also, if it end in a consonant, may be treated like an adjective. Many derivatives are already treated like primitives, without being dissolved into their component parts; with some both forms are in use, as *زه پوهیدلی یم* or *زه پوه شوی یم*, I have understood.

دا وبا ده لککیدلی په هر کور په هر درک

This pestilence has stuck to every house, to every abode.

H'amīd (Gulsh. II, p. 94).

خموړ په زمانه کښی عیبت ډیر شه د عالمو پوزی دک شوی دی

له بوی ډر غه بوی نه پوهیږی

\*) The auxiliary may follow or precede the participle.

In our time calumny has become much, the noses of the people have been filled of smell, they do not understand that smell.  
Favāid uš-šarīḥ (Gulsh. I, p. 59).

دوستی په دښمنۍ په وېل د بد کویانو بدله شوی ده

Friendship has been changed to enmity by the words of evil-speaking people.  
Kalīlah ō Damanah (Gulsh. I, p. 84).

§. 149.

2) The Subjunctive of the Perfect.

This mood is only used in the III. pers. Sing. and Plur. and is formed in the same way as the Indicative of the Perfect, only وی or شوی وی, the Subjunctive of the auxiliary (see §. 162, 2; §. 163, 10), being substituted. About the use of this mood see §. 202.

خوب هورت شاهزاده بهرام ټی نوم دی

کند وی دلته راغلی تا لیدلای

He is a beautiful prince, Bahrām is his name,  
Perhaps he has come here and was seen by thee.

Bahrām, V. 535.

§. 150.

3) The Pluperfect.

The Pluperfect is formed in the same way as the Perfect, only the auxiliary وم etc. (§. 162, 4) or شوی وم (§. 163, 11) being substituted, as: ختلای وم I had ascended; سم شوی وه, it had become level.

هغه ورځ چه وه بهرام په ښکار وتلای

نور هوښی ټی وه په مخ کښی پاڅیدلای

On that day, when Bahrām was gone out for hunting,  
Another deer had risen before his face. Bahrām, V. 514.

§. 151.

4) The Subjunctive of the Pluperfect.

The Paštō forms also a Subjunctive of the Pluperfect by means of the prefix **بِه**, which is either inserted between the participle perfect and the auxiliary, as: **نَبْتَلَىٰ بِهٖ وَ**, I would have been entangled, or which may precede the participle (separated by one or more words), the auxiliary following it, as: **بِهٖ نَبْتَلَىٰ وَ**. On the use of this mood see §. 216, 3; 204.

دَتَن کور می به لرغون وه مینى سوى  
که می نه راتلى زړا په حمايت

Ere now the house of my body would have been burnt by love,  
If wailing had not come to my assistance. Abd-ul-H'amīd.

§. 152.

5) The Conditional (Optative) of the Pluperfect.

The Conditional of the Pluperfect is formed by the participle perfect and the auxiliary **وَی** vai, (**وای** or **وی**), which remains uninflected (§. 162, 6). The derivatives add to the noun **شوى** **شوى** etc. (§. 163, 13); the adjective (and the participle **شوى**) must agree with its subject in gender and number; substantives also, ending in a consonant, may take the fem. termination, as noticed already (§. 149).

This mood is also used in optative sentences, with or without an optative particle. On the use of the Conditional of the Pluperfect see §. 205; 216, 3.

دشكى زه زړولى نه وي په جهان راغلى نه وي

Would, that I had not been born, that I had not come into the world! Yusuf and Zulaiḫā (Dorn, Chrest. p. 198).

§. 154.

6) The past Future.

This tense is formed by the participle perfect and the auxiliary به یم (§. 162, 3). The derivatives add to the noun شوی به یم etc. (§. 163, 14). The prefix به generally precedes the verb, separated by one or more words.

On the use of this tense see §. 206.

بی له خدای نور در هیئت خود خبر نه دی به دنیا کنی به نه هیچا به  
خاطر تیر شوی نه وی

Besides God not one knows them; on earth they will not have come into the heart of anybody.

Favāid uš-šarīṣāh (Gulsh. I, p. 75).

§. 155.

II. Transitive (and causal) verbs.

Transitive and causal verbs have in all the past tenses a passive signification and must therefore be constructed accordingly, the agent being put in the Instrumental. Where the agent is not expressed the (proper) passive voice must be resorted to. But in the Perfect, Pluperfect and past Future (i. e. in the tenses made up by means of the participle perfect) the agent is often not mentioned, as: راوی دی, it has been said (Pers. آورده اند), so that the construction of these tenses approaches to some extent that of the Passive.

The causal derivatives are usually dissolved in the Perfect etc. into their component parts (cf. §. 18, c) and connect with the adjective or substantive the participle perfect of کړل, to which the auxiliary verb is added in the same way as to the intrans. verbs, as: مات ښی کړی دی, it has been broken by him.

In the modern language however they are frequently treated like primitive causals. It is understood, that the participle perfect must agree with its subject in gender and number. In the case of the derivative causals the adjective also (and partly the substantive) must conform to the gender and number of the subject.

§. 156.

1) The Perfect.

This tense is formed by the participle perfect and the auxiliary *يَم* etc. and *كَمَى يَم* (§. 165, 9) respectively. Those verbs, which take the Plural in the Imperfect (cf. §. 143, 1), are also constructed with the Plural in the Perfect (Pluperfect etc.), as: *خَنَدَلِي ثِي دِي* he has laughed, *ثِي قَرْمَايِلِي دِي*, he has commanded. The auxiliary may follow or precede the participle.

وَر تَه وَايَه كُلْ اَنْدَامِي يَم لِيِيرَلِي  
تَه خِيَلْ حَال رَا تَه مَعْلُوم كَرَه قَلَنْدَرَه

Say to him: I have been sent by Gul-andāmah; disclose to my thy circumstances, o Qalandar! Bahrām, V. 890.

هِيَشْ خِرْدَمَنْد نَقْد يَه رَا حِت نَسِيَه بَدَل كَمَى نَه دِي

No sensible man has changed ready money for the repose of credit. Kalīlah ū Damanah (Gulsh. I, p. 96).

§. 157.

2) The Subjunctive of the Perfect.

This mood, which is only used in the III. pers. Sing. and Plural, is formed in the same way as the Perfect Indicative, only *كَمَى يَم* etc. being substituted as auxiliary.



شاید دَا خَطّ په مَسْخَرَه کي چَا کښلې وي .

Perhaps this letter is written by some one as a joke.

Kalīlah ō Damanah (Gulsh. I, p. 97).

§. 158.

3) The Pluperfect.

This tense is formed by substituting **وَم** and **کَمی** respectively as auxiliary.

لَا جَنْگُونَه ټی لیدلې نه وو ویره ټی په مخ نه وه

He had not yet seen battles, no beard was on his face.

Tārīẖ-i murassas ((Gulsh. I, p. 46).

بازنده وه و آرویدلې می وو چه په سفر کښې تجربه حاصله شی

Bāzindah said: I had heard, that in travelling experience is gained.

Kalīlah ō Damanah (Dorn, Chrest. p. 13).

بادشاه پوښتدیر چه ټی په زړه کښې جوړ کَمی وه بیان کړ

The king explained a scheme, which he had prepared in his heart.

Gulistān (Gulsh. I, p. 182).

§. 159.

4) The Subjunctive of the Pluperfect.

This mood is formed by substituting the auxiliary **وَم** **بَه** etc.

The prefix **بَه** usually precedes the participle, the auxiliary following it, as: **بَه مَا لیدلې وه**, he would have been seen by me, but the

auxiliary may also precede the participle, as: **بَه می وه لیدلې**.

When the auxiliary follows the participle, the prefix **بَه** may also follow it, as: **می لیدلې بَه وه**.

کە دَوسپینو غَر ئی ڤە مَخ کِشی وی هَم بَه ئی لووولی وه

If a mountain of iron had been before him, he would also have severed it. Gulistān (Gulsh. I, p. 180).

کە مَهَار حَمَا ڤە نَسْت وی خپَلَه شَا مِی بَه لَه بَارَه سَتَا پِشَبه مِی بَه  
لَه رَفْتَارَه خَلَاص کِری وه

If the rein would be in my hand, I would have freed my back from the burden and thy foot from going.

Kalīlah ō Damanah (Dorn, Chrest. p. 12).

#### §. 160.

#### 5) The Conditional (Optative) of the Pluperfect.

This mood is formed by substituting the auxiliary وَی (وای, وی).

On its use see §. 205; 216, 3.

کە تَا هَم دَا هَسِی لِيدَلِی وَی لَکَه مَا لِيدَلِی دِی شَايِد چِه صَاکَرَا دِ  
هَم دَ دِیو لَه غَم پِریبِشی وَی

If thou also hadst seen such (things), as I have seen, perhaps you also would have left the desert out of grief about them.

Kalīlah ō Damanah (Dorn, Chrest. p. 16).

#### §. 161.

#### The past Future.

This tense is formed by substituting the auxiliary ڤَم بَه etc.

The prefix ڤَ usually precedes the participle, the auxiliary following

it, as: ڤَه ڤَ ئی لِيدَلِی ڤَم زَه بَه ئی لِيدَلِی ڤَم I shall have been seen by him, but the

auxiliary may also precede the participle, as: ڤَم ڤَ ئی لِيدَلِی ڤَم زَه بَه ئی لِيدَلِی ڤَم

On the use of this tense see §. 206.

نَوَهَ جَمَاعَتِ وَيَلِ چِه خَه طِلْسَم بَه وِی دَ پَارَه دَ مَحَافِظَتِ کَنج بَه  
تِی خَه کَنبَلِی وِی

Some assembly of men said: it will be some talisman; for the sake of the preservation of the treasure something will (= may) have been written by him.

Kalīlah ō Damanah (Dorn, Chrest. p. 4:

دَا بَه چَا وَيَلِی نَه وِی چِه پَه جَدَائِی زَرگِی قَرَار دِی

This nobody will have said, that in separation the heart is quiet.

Ah'mad Shāh (Gulsh. II, p. 212).

§. 162.

#### IV. The auxiliary verbs,

In order to complete the conjugational process, the Paštō requires different auxiliary verbs, which have been partly pointed out already. As they offer many irregularities in their conjugation, they must here be treated separately.

##### I. The auxiliary verb „to be“.

This verb has no infinitive; in its lieu is substituted, whenever necessary, the verbal theme اَوَسِيدَل ōs-ēd-al, to exist, to remain (Sansk. आस्). Thence also is taken:

##### The Imperative.

Sing. اَوَسَه ōs-ah (cf. §. 122, a), be thou.

Plur. اَوَسِی ōs-aī, be ye.

The Imperative does not admit the prefix وُ; see §. 124.

1) The Present.

Sing.

زه يم zah yam, I am.

تاهي وئي\*) tah yē, ē, thou art.

هتاه دئي, شته	masc. hayah dai, štah, he	} is.
هتاه ده, شته	fem. hayah dah, štah, she	

Plur.

موڙ يو mūṣṣ yū, we are.

تاسي يئي وئي, ياستئي, ياست تاسي yaī, aī, yāstaī, yāst, you are.

هتاه دي (دينه), شته hayah dī, (dī-nah) štah, they are.

The forms yam, yē or ē quite agree with the Persian substantive verb; in Paṣtō euphonic y is added, which however disappears again, when it is enclitically joined to another verb (cf. §. 135). The III. pers. Sing. دئي (fem. ده) is rather curious. The Sindhī uses अथ (Prāk. अथि and enclitically ति), which in Paṣtō has been changed to دئي (fem. ده) and in the Plural دي dī, as if دئي was an adjective. To the Plural دي the termination -nah\*\*) is also added, but only in the older language and in poëtry.

\*) In some Mss. this وئي is only expressed by Kasr, which must well be noticed, as: شکر کره چه داخل د محمد نبی هر دین, be thankful, that thou belongest to the religion of the prophet Muh'ammad. Gulsh. II, p. 116, 2.

\*\*) Raverty in his Grammar, §. 283, quotes an example from the Tavallud nāmah, in which the termination nah is also added to the

Besides دَی (ده) and دِی the Paṣtō also uses the form شته for the Sing. and the Plural (com.), which is identical with the Persian هَسْت (Sansk. root अस्, to be), initial h being only a euphonic addition, which is already found in the Pārsī (Pārsī اَزْد = اَزْد, اَم = اَم). But though دَی, دِی is identical with شته as regards its etymology, there is now this difference in signification, that دَی, دِی only expresses the copula, whereas شته always refers to something existing. Occasionally both are used together, as: شته دَی etc. In the II. pers. Plur. we find also, besides یای yaī, the form یاستی yāstaī (or only یاست yāst in the west), in which initial ya has been lengthened. The negative form نشته\*) ništah, (it) is not, coincides with the Persian نیست.

## 2) The Subjunctive.

The Paṣtō forms the Subjunctive from the root 𐬨, like the Persian (بوم), but it is only employed in the III. pers. Sing. and Plural, as :

### Sing. and Plural.

وی vī (وینه vī-nah), he, she, they may be.

دِی de vī, he, she, they should be.

---

II. pers. Sing., the only instance I have ever met with; the words are: کِه پِه حُب دَ حضرت ینه, if thou art in the love of the Highness (= prophet). For the present this point must be left in abeyance, as I have no means of comparing the quotation from the Tavallud-Nāmah with a Mss.

\*) But the pronunciation nahštah is also in use. In poëtry also نشته دَی is met with.

If a Subjunctive should be absolutely necessary for the other persons, the Subjunctive of اَوْسِيْدَل must be used, as: زَهْ اَوْسَم etc. (without the prefix و, cf. §. 124).

خَو خَبَرَه مَرْد تَر خَوَلِي يَسْتَلِي نَه وَي  
پَه كَبِي پُت وَي د نَه هَر عَيْب وَ هُنَر

As long as a man may not have let out a word from his mouth, every vice and virtue is\*) hidden in him. Gulistān (Gulsh. I, p. 155).

مَدَاد اَوْ مَدَد هَم دَا رَنَك وَر تَه وَر اَمَّا د پِيَادَه وَر سَرْدَار د لَه مُوَرَه  
يُو وَي

Madād and Madad also spoke thus to them: but the chief of the foot-soldiers should be one from us. Tārīḫ-i murassaḥ (Gulsh. I, p. 8).

### 3) The Future.

As the Subjunctive is not used in the I. and II. pers. Sing. and Plural, the corresponding persons of the Present are employed, but in the III. pers. Sing. and Plural the Subjunctive is replaced.

#### Sing.

زَهْ بَه يَم zah bah yam, I shall be.

تَه بَه يِي, يِي tah bah yē, ē, thou wilt be.

هَاهْ بَه وَي (وِيْنَه) hayah ba vī (vīnah), he, she will be.

#### Plur.

مُوَرَه بَه يُو mūž bah yū, we shall be.

---

\*) Literally: may be hidden, the whole tenor of the sentence being kept hypothetical.



تَاسِي بَه يَتِي, تِي, بَه يَاسْت tāse bah yaī, aī, bah yāst  
(west.), you will be.

هَاه بَه وَي (وِينَه) hayah bah vī (vīnah), they will be.

#### 4) The Aorist.

The Paṣtō possesses no Imperfect of the auxiliary verb „to be“, but only an Aorist, like the Persian, which is derived from the Sansk. root भू. In Prākṛit भू is changed to hō (hava, Varar. VIII, 1), and this form is made use of in the modern Prākṛit idioms of India, but the Paṣtō (like the Persian) has preserved initial (but unaspirated) b = v (vu-m, Pers. بُودَم bū-dam \*).

#### Sing.

زَه وُم zah vum, I was.

تَه وَي tah vē, thou wast.

(وُ) هَاه وُم masc. hayah vuh, he	} was.
هَاه وَه fem. hayah vāh, she	

#### Plur.

مُور وُم mūž vū, we were.

تَاسِي وَتِي tāse; vaī, you were.

---

\*) The Paṣtō vu-m corresponds to the Sindhī होसि, I was, see my Sindhī Gram. p. 304, Annot. The Persian بُودَم is to be referred to the Sansk. past part. भूत.

هَیْهَ وُو (وونه)	masc. hayah vū (vū-nah)	} they were.
هَیْهَ وِی (و)	fem. hayah vē (ve)	

هَم تِی هُونَبَرَه دِیَر مَرْدَوَنَه    چِه هَمَه بَنَایَسْتَه وُونَه  
هَمِکِی زَرَبَن کَمَر وُو    پَرَمَخ کُنَبَای تَرَقَمَر وُو

He had also so many slaves, who were all beautiful;  
All had golden girdles, in their face they were fairer than  
the moon. Yusuf and Zulaiḡā (Dorn, Chrest. p. 205).

### 5) The habitual Aorist.

This tense is formed by means of the particle **بَه**, which is added to the Aorist, as: **زَه بَه وُم**, I was or I used to be. This tense is also used to express the Subjunctive of the Imperfect in the main part of a conditional sentence. It has been shown already, that, joined as auxiliary to a participle perfect, it serves to express the Subjunctive of the Pluperfect.

It is to be noticed, that **بَه وُم** etc., when used in the main part of a conditional sentence, the dependent part of which contains the Conditional or the Subjunctive of the Pluperfect (with the conjunction **کَه**), is to be likewise translated as a Subjunctive of the Pluperfect.

چِه لَه کَرَبُوغِی رَاغِی وَ سُونِیَالِی وَتَه یَوَه جَمَاهَت بَه وَر سَرَه وَه هَمِیَشَه  
بَه تِی تَاخَت بَاخَت کَاوَه

---

\*) The form **وُم** vum is properly a contraction from **vu-am**, the initial **a** of the flexional termination (**am**) being dropped; in **وِی وِه** on the other hand the radical **u** has been ejected, as before all the person had to be fixed; the Plural **وُو** (instead of **vu-al**) is a curious euphonic change, which is only found in **وُو** and **شُوو** (= شَوْل).

When he came from Karbūyah to Sūniālah, a company used to be with him, he always made predatory inroads. Tārīḫ-i murassa3 (Gulsh. I, p. 42).

سَتَا ۛه ڌَرْد ڪُنْڀِي طَبِيبِ وَاٽِي ڏَرَحْمَان تَه

لَا ٻَه ٻَنَه ۛه ڪَه ڊِ حَال تَر ڏَا ٻَتَر ڍِي

Respecting the pain about thee the physician says to Rah'mān: It would be still better, if thy state were worse than it is.

Rah'mān (Gulsh. II, p. 27, 2).

ڪَه تَه ۛم اَوڌَه شَوِي ڍِي لَه ڊِ ڏَه ڀِير ٻَنَه ٻَه ڏو ڇَه ڊِ وِڪِري ۛه ۛيَب

جُوڻِي ڪُنْڀِي ڀِريوڻِي

If thou also hadst been asleep, it would have been much better than that thou didst fall into the criticism of others. Gulistān.

#### 6) The Conditional (Optative) of the Aorist.

As this auxiliary is not possessed of an Imperfect, the Conditional is derived from the Aorist, which is not the case with any other verb. This mood is used in the dependent part of a conditional sentence\*) (with the conjunction ڪَه), in optative sentences and not unfrequently also in final sentences, governed by the final conjunction ڇَه (in order that), see §. 198, 3.

#### Sing.

وَآي (ڪَه) (kah) zah, tah, hayah vai, vē, vāe, ۛه, ۛهَ ۛي, ۛي, ۛي

(If) I, thou, he, she were, or: would that I etc. were!

#### Plur.

وَآي (ڪَه) (kah) mūž, tāse, hayah vai, vē, vāe, ۛي, ۛي, ۛي, ۛي, ۛي

(If) we, you, they, were, or: would that we etc. were!

---

\*) If in the main part of a conditional sentence the Pluperfect (Conditional or Subjunctive) be employed, the Conditional ۛي etc. must likewise be translated as a Pluperfect: would have been.

بیا کَنجور و بَهرام نِشته هَه دَا خَای کَبی  
 که بَهرام وای خَو به هَر چَا تَه تَشهیر وُه

Then said Kanjur: Bahrām is not here;  
 If he were, every body would surely know it.  
 Bahrām, V. 564.

که چَری هَه زَمَانَه دَ پَلارونو خیلَو کَبی مُوروی پَه وِینو. دَ نَبیانو لَه  
 دُوبو سَره شَرکت به مُو نه وُه کَری

If we had been in the time of our fathers, we would not  
 have taken part with them in the blood of the prophets.  
 Matth. 23, 30.

کَشکی زَه خَاوری اِبری دَ تا دَ دَروی  
 چه قَدَم دَ هَمیشه حَمَا پَه سَروی

Would that I were the dust and ashes of thy door,  
 that thy foot might be always on my head!  
 Rah'mān (Gulsh. II, p. 27, 2.)

It is remarable, that the Paštō, like the Sindhī, has not  
 formed a Perfect and Pluperfect from this root (𑀧𑀸);  
 in most cases the Aorist is substituted in their stead or some  
 other circumscription of these tenses is resorted to, when necessary.

#### §. 163.

#### II. The auxiliary verb شَوَل šv-al, to become\*).

شَوَل is not only used as auxiliary with derivative verbs,  
 but is also employed in the formation of the Passive §. 170.

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\*) The original signification of شَوَل 'to go' (Sansk. 𑀧𑀸),  
 is still found in Paštō; also the Persian auxiliary signifies originally  
 'to go'. It is very interesting, that in Hindī, Panjābī etc. the  
 passive voice is likewise made up by means of an auxiliary, which  
 signifies 'to go' (جَانا).

Many adjectives and substantives, when connected with شَوَل, express the idea of a verb, without being moulded into a regular derivative verb, as: رَوَان شَوَل ravān šv-āl, to depart, فِرَار شَوَل firār šv-āl, to flee etc.

### The Imperative.

#### Sing.

شَه š-ah or وَشَه vō-š-ah, become.

#### Plur.

شَتِي š-aī or وَشَتِي vō š-aī, become ye.

### 1) The Present.

#### Sing.

زَه zah š-am I become.

تَه tah š-ē thou becomest.

هَه hayah š-ī, he, she becomes.

#### Plur.

مُوو mūž š-ū, we become.

تَاسِي tāse š-aī you become.

هَه hayah š-ī they become.

### 2) The Subjunctive of the Present.

This mood may be formed with or without the prefix وَ, but when شَم etc. forms the Subjunctive of a derivative verb

(§. 132), the prefix **و** is prohibited; the same is generally the case, when a noun with **شَوَل** expresses the idea of a verb.

Sing.

**زَه شَم, وُ شَم** zah šam, vö šam, I may become, that I become.

**تَه شِي, وُ شِي** tah šē, vö šē, thou mayst become.

**هَه شِي, وُ شِي** hayah sī, vö šī, he, she may become.

**هَه دِ شِي, وُ دِ شِي** hayah de šī, de vö šī, he, she should become.

Plur.

**مُو شُو, وُ شُو** mūž šū, vö šū, we may become.

**تَاسِي شِي, وُ شِي** tāse šaī, vö šaī, you may become.

**هَه شِي, وُ شِي** hayah šī, vö šī, they may become.

**هَه دِ شِي, وُ دِ شِي** hayah de šī, de vö šī, they should become.

مُنَاسِبَ نَيِّ چِه بِي وَ وَرَنَم دِلَبَرِي  
چِه دَا لَارِ يَه اَمَن شِي لَه دِي جَنَاجَالَه

It is becoming, that I should kill them, o beloved!  
That this way may become safe from this trouble.

Bahrām, V. 171.

مَن فُلِيلِ يَه يَوَه مَچِ سَرَه بَدِ بُوِي شِي  
بَدِ دِ نَه شِي يَوَ زَمَانِ هَمَرَاهِ دِ چَا

A maund of scented oil becomes fetid by one fly:  
The bad should not become for one time the companion of any one.  
Kalīlah ō Damanah (Gulsh. I, p. 84).



### 3) The Future.

This tense is formed from the Subjunctive by means of the prefix **بِهَ**.

#### Sing.

زَهْ بَهْ شَم, زَهْ بَهْ وَ شَم zah bah šam, zah bah vō šam, I shall become.

تَهْ بَهْ شِی, تَهْ بَهْ وَ شِی tah bah šē, tah bah vō šē, thou will become.

هَهْ بَهْ شِی, هَهْ بَهْ وَ شِی hayah bah šī, hayah bah vō šī, he, she will become.

#### Plur.

مُورْ بَهْ شُو, مُورْ بَهْ وَ شُو mūž bah šū, mūž bah vō šū, we shall become.

تَاسِیْ بَهْ شِی, تَاسِیْ بَهْ وَ شِی tāse bah šāī, tāse bah vō šāī, you will become.

هَهْ بَهْ شِی, هَهْ بَهْ وَ شِی hayah bah šī, hayah bah vō šī, they will become.

سَتَاسُوْ بَهْ لَهْ مِیْرَزَا سَرَهْ عَظِیْمَ جَنَکِ وَ شِی اَمَّا فَتَحَ بَهْ سَتَاسُوْ وِی

A great war of yours will take place with Mīrzā, but the victory will be yours. Tārīḫ-i murassaṣ (Gulsh. I, p. 8).

پَسَ لَهْ مَرُکَ بَهْ هَمَهْ سَرَهْ یَکَسَانِ شِی

کَهْ کَدَايِ کَهْ مَهَاجِنِ وِی کَهْ مَهَرَاچ

After death all will be alike together, if it be a beggar, a banker or a king. Xavājah Muḥammad (Gulsh. II, p. 107, 3).

### 4) The Imperfect.

#### Sing.

زَهْ شَوَلَم, زَهْ شَوَم zah šv-al-am, šv-am, I became.

تَه شَوَلِی, شَوِی tah šv-al-ē, šv-ē, thou becamest.

هَغَه شَه hayah š-ah, he

هَغَه شَوَلَه, شَوَه hayah šv-al-āh, šv-āh, she

} became.

#### Plur.

مُور شَوَلَو, شَوَو (شَو) mūž šv-al-ū, šv-ū (švu), we became.

تَاسِی شَوَلِی, شَوِی tāse šv-al-aī, šv-aī, you became.

هَغَه شَوَل, شَوَه, شَوَو (شَوَوَه) hayah šv-al, šv-ah,

švū (švūnah), m.

} they became.

هَغَه شَوَلِی, شَوِی (شَو) hayah šv-al-ē, šv-ē (šve), f.

شَیَه وَ وَرَخ دِ دِی فَا نِی بِه طَلَب شَوِی

وَ بَاقِی وَتَه دِ شَا کَرَه بِی قَمِیَر

Day and night thou wentst in search of this transitory (world), thou turnedst thy back on eternity, o indiscreet one! Xavājah Muh'ammad (Gulsh. II, 111, 1).

#### 5) The habitual Imperfect.

This tense is derived from the Imperfect, by means of the particle **بِه**, which may precede or follow the verb.

#### Sing.

زَه بَه شَوَلَم, بَه شَوَم zah bah šv-al-am, bah šv-am, I used to

become etc. etc. (quite like the Imperfect).

عَمَلَوَنَه حُمُور دَا وَوِچِه بِه مَسْجِدِ بَه مُور بِه هَسِی وَقَّت حَاضِر شَوَو

چِه اِدَانَوَنَه بِه قَلَتَه وَاورِیْدَه شَو

Our works were these, that we used to be present in the mosque at such a time, when the summons to prayer were heard there.  
Favāid uš-šarīḥ (Gulsh. I, 70).

## 6) The Conditional (Optative) of the Imperfect.

Sing.

شَوَى, شَوَى, شَوَايَ	زَهْ zah	švai, švē, švāē.
or	تَهْ tah	or
شَوْلَى, شَوْلَى, شَوْلَايَ	هَهْ hayah	švalai, švalē, švalāē.

I, thou, he, she should become, or: would, I, thou, he, she would become!

Plur.

شَوَى, شَوَى, شَوَايَ	مُورْ mūž	švai, švē, švāē.
etc.	تَاسَى tāse	etc.
	هَهْ hayah	

We, you, they should become, or: would, we, you, they would become!

پَس لَه مَرگ مې ډه هَسې مَكان کور شوی  
چه پر تل د کنبليو لاروی ځه به بڼه وو

Would that after death my grave would be in such a place, that there would be on it always the way of the fair ones, how beautiful would it be! Xušh'al (Gulsh. II, p. 54, 3).

## 7) The Aorist.

The Aorist may or may not take the prefix ُ, vǝ; with a derivative verb the prefix ُ is prohibited (§. 139).

Sing.

زَهْ وَ شَوَلَم, وَ شَوَم	zah vř šv-al-am, vř šv-am	} I became.
or:		
زَهْ شَوَلَم, وَ شَوَم	zah šv-al-am, šv-am	

etc. etc. (like the Imperfect).

### 8) The habitual Aorist.

The habitual Aorist is formed from the simple Aorist by means of the particle **بَهْ**. When the Aorist is not preceded by the prefix **وَ**, the habitual Aorist and the habitual Imperfect outwardly coincide and only the context can decide the tense.

Sing.

زَهْ بَهْ وَ شَوَلَم, بَهْ وَ شَوَم	zah bah vř švalam, bah vř švam	}
or:		
زَهْ بَهْ شَوَلَم, بَهْ شَوَم	zah bah švalam, bah švam	

I used to become; etc. etc.

اَرشَاد مِی بَه دَ کَلِمِی وَر تَه وَکَر کَه بَه مُسَلْمَان شَه اَمَان مِی بَه وَر کَر  
کَنه مَر مِی بَه کَر

I used to teach him the kalimah; if he became a Musalmān, I used to give him quarter, if not, I killed him.

Tārīḫ-i murassa3 (Gulsh. I, p. 42).

## 9) The Perfect.

### Sing.

اَم	{	شَوَى šavai, masc. *)	{	yam, I have become.
يَی, تَی		شَوَى (شَوِ) šave, fem.		yē, ē, thou hast become.
دَی				dai, he has become.
نَہ				dah, she has become.

### Plur.

یُو	{	شَوَى šavī	{	yū, we have become.
یَی, تَی, یَاسْت				yaī, aī, yāst, you have become.
دَی				dī, they have become.

زَهْ يَهْ خَيْلَهْ يَهْ تَا نَهْ اَم مَيِّنْ شَوَى سَتَا لَهْ لَوْرِيَهْ يَهْ مَا شَوَوَهْ نِدَا

I have not become enamoured with thee from my own account, from thy side the call had been made on me. Rah'mān. (Gulsh. II, p. 5, 3).

## 10) The Subjunctive Perfect.

### Sing.

{	دِی	شَوَى masc. šavai	{	he	{	may have become.
		شَوَى fem. šave		vī,		

### Plur.

شَوَى (com.) šavī vī, they may have become.

---

\*) The other form شَوَلَى švalai (fem. شَوَلَى švale) is not much in use.

## 11) Pluperfect.

Sing.

وَم	{	شَوَى šavai, masc.	{	vum, I had become.
وَي				vē, thou hadst become.
وَه	{	شَوَى šave, fem.	{	vuh, he
وَه				väh, she
				} had become.

Plur.

وَر	{	شَوَى šavī	{	vū, we had become.
وَرِي				vaī, you had become.
وَر				vū, masc.
وَرِي				vē, fem.
				} they had become.

## 12) The Subjunctive of the Pluperfect.

Sing.

*) بَه وَم } بَه وَي } بَه وَه } بَه وَه }	شَوَى masc. šavai	{ bah vum, I should have become. { bah vē, thou wouldst have become. { bah vuh, he } { bah vāh, she }	
	شَوَى fem. šave		would have become.

---

\*) Or: بَه شَوَى وَم, or: بَه شَوَى وَم; the particle بَه very rarely follows the auxiliary, as: شَوَى وَم بَه.



Plur.

$\left. \begin{array}{l} \text{بِهَ دُو} \\ \text{بِهَ دَوْتِي} \\ \text{بِهَ دُو m.} \\ \text{بِهَ دِي f.} \end{array} \right\} \text{شَوِي} \text{ šavī}$	$\left\{ \begin{array}{l} \text{bah vū, we should have become.} \\ \text{bah vaī, you would have become.} \\ \text{bah vū, m.} \\ \text{bah vē, f.} \end{array} \right\} \text{they would have become}$
---	---

### 13) The Conditional (Optative) of the Pluperfect.

Sing.

$\left\{ \begin{array}{l} \text{وِي, دِي, دَاي} \\ \text{شَوِي m.} \\ \text{شَوِي f.} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{زَه} \text{ zah} \\ \text{تَه} \text{ tah} \\ \text{هَاه} \text{ hayah} \end{array} \right\} \left\{ \begin{array}{l} \text{šavai m.} \\ \text{šave f.} \end{array} \right\} \text{vai, vē, vāe.}$
---	--

(If) I, thou, he, she had become; or: would, that I etc. had become!

Plur.

$\left\{ \begin{array}{l} \text{شَوِي دِي, دِي, دَاي} \\ \text{مُو} \text{ mūž} \\ \text{تَاسِي} \text{ tāse} \\ \text{هَاه} \text{ hayah} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{šavī vai, vē, vāe.} \end{array} \right\}$
--	---

(If) we, you, they had become; or: would that we etc. had become!

### 14) The past Future.

Sing.

$\left\{ \begin{array}{l} \text{بِهَ يَم} \text{ *)} \\ \text{بِهَ تِي} \\ \text{بِهَ دِي} \end{array} \right\} \left\{ \begin{array}{l} \text{شَوِي} \text{ šavai, m.} \\ \text{شَوِي} \text{ šavai, f.} \end{array} \right\}$	$\left\{ \begin{array}{l} \text{bah yam, I shall have become.} \\ \text{bah ē, thou wilt have become.} \\ \text{bah vī, he, she will have become.} \end{array} \right\}$
---	--

\*) Or  $\text{بِهَ شَوِي دَم}$ , or:  $\text{بِهَ دَم شَوِي}$ .

Plur.

بَه دُو	شَوِي šavī	{	bah yū, we shall have become.
بَه دِي			
بَه وَي			

§. 164.

III. The auxiliary كِيدَل kēd-āl, to be made.

This auxiliary is chiefly used in the formation of the **Passive** voice. It is regular but defective, being only used in the Present, Future and Imperfect; for the other tenses and moods شَوَل is substituted. This auxiliary is important also for this reason, that it furnishes the terminations for the intrans. verbs ending in ēd-āl, initial k only being dropped (cf. §. 116, c).

1) The Present.

Sing.

زَه كِيدَم zah kēž-am, I am made.

تَه كِيدِي tah kēž-ē, thou art made.

هَه كِيدِي hayah kēž-ī, he, she is made.

Plur.

مُوو كِيدَم mūž kēž-ū, we are made.

تَاسِي كِيدِي tāse kēž-aī, you are made.

هَه كِيدِي hayah kēž-ī, they are made.

## 2) The Future.

Sing.

زَهْ بَهْ كَيِّمَ zah bah kēž-am, I shall be made\*).

etc. etc. (like the Present).

## 3) The Imperfect.

Sing.

زَهْ كَيِّدَلَمْ, كَيِّدَمَ zah kēd-al-am, kēd-am, I was made.

تَهْ كَيِّدَلِي, كَيِّدِي tah kēd-al-ē, kēd-ē, thou wast made.

هَهْ كَيِّدَهْ masc., hayah kēd-aḥ, he was made.

هَهْ كَيِّدَلَهْ, كَيِّدَهْ fem., hayah kēd-al-āh, kēd-āh, she was made.

Plur.

مُوْ كَيِّدَلُو, كَيِّدُو mūž kēd-al-ū, kēd-ū, we were made.

تَاسِي كَيِّدَلْتِي, كَيِّدَلْتِي tāse kēd-al-aī, kēd-aī, you were made.

هَهْ كَيِّدَلْ, كَيِّدَهْ masc., hayah kēd-al, kēd-aḥ	} they were made.
هَهْ كَيِّدَلِي, كَيِّدِي fem., hayah kēd-al-ē, kēd-ē	

## 4) The habitual Imperfect.

Sing.

زَهْ بَهْ كَيِّدَلَمْ, بَهْ كَيِّدَمَ \*\*) zah bah kēd-al-am, bah kēd-am, I used to be made, etc. etc. (like the Imperfect).

---

\*) The prefix ُ is never used with the Future, there being no Subjunctive of the Present in use.

\*\*) The particle بَهْ bah may also follow the verb, as: كَيِّدَلَمْ بَهْ etc.

§. 165.

IV. The auxiliary كَرَلْ kr-al, to make, to do.

This auxiliary is regular and complete.

Imperative.

Sing. وَ كَرَه vŏ kr-ah, do.

Plur. وَ كَرَيَّي vŏ kr-aī, do ye.

When كَرَلْ is used as an auxiliary (with causal derivatives), the prefix وَ is not used in the Imperative (§. 129).

1) The Present.

Sing.

زَهْ كَرَم zah kr-am, I do.

تَهْ كَرَي tah kr-ē, thou doest.

هَاهْ كَرَي hayah kr-ī, he, she does.

Plur.

مُوزْ كَرَم mūž kr-ū, we do.

تَاسَي كَرَي tase kr-aī, you do.

هَاهْ كَرَي hayah kr-ī, they do.

2) The Subjunctive of the Present.

Sing.

زَهْ وَ كَرَم zah vŏ kr-am, I may do.

تَهْ وَ كَرَي tah vŏ kr-ē, thou mayst do.

هَیَاهُ وَ کَرِی hayah vŏ kr-ī, he, she may do.

\*) هَیَاهُ دِ وَ کَرِی hayah de vŏ kr-ī, he, she should do.

Plur.

مُؤْ وَ کَرِی mūž vŏ kr-ū, we may do.

تَاسِی وَ کَرِی tāse vo kr-aī, you may do.

هَیَاهُ وَ کَرِی hayah vŏ kr-ī, they may do.

هَیَاهُ دِ وَ کَرِی hayah de vŏ kr-ī, they should do.

3) The Future.

Sing.

\*\*) زَهْ وَ کَرَمَ zah bah vŏ kr-am, I shall do.

تَهْ وَ کَرِی tah bah vŏ kr-ē, thou wilt do.

هَیَاهُ بَهْ وَ کَرِی hayah bah vŏ kr-ī, he, she will do.

Plur.

مُؤْ بَهْ وَ کَرِی mūž bah vŏ kr-ū, we shall do.

تَاسِی بَهْ وَ کَرِی tāse bah vŏ kr-aī, you will do.

هَیَاهُ بَهْ وَ کَرِی hayah bah vŏ kr-ī, they will do.

---

\*) Or, in the absence of the demonstr. pronoun, وَ دِ کَرِی vŏ de kr-ī.

\*\*) Without the personal pronoun زَهْ etc.: وَ بَهْ کَرَمَ. In the Future the Subjunctive prefix is frequently dropped, especially in poetry, as: زَهْ بَهْ کَرَمَ, etc.

#### 4) The Imperfect.

(Passive construction).

Sing.

زَه بِي كَرَم\*) zah ē kr-am, I was made by him.

تَه بِي كَرِي tah ē kr-ē, thou wast made by him.

هَغَه بِي كَرِه m., hayah ē kar, kr-ah, he was made by him.

فَغَه بِي كَرِه f., hayah ē kr-al-āh, kr-āh, she was made by him.

Plur.

مُو بِي كَرُو mūž ē kr-ū, we were made by him.

تَاسِي بِي كَرِي tase ē kr-aī, you were made by him.

هَغَه بِي كَرَل m., hayah ē kr-al, kr-ah	} they were made by him.
فَغَه بِي كَرَل f., hayah ē kr-al-ē, kr-ē	

#### 5) The habitual Imperfect.

Sing.

زَه بَه بِي كَرَم zah bah ē kr-am, I used to be made by him, etc. etc.

(like the Imperfect).

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\*) The fuller form كَرَلَم kr-al-am, is not so much in use as كَرَم. It is understood, that the pronoun بِي does not belong to the conjugation itself, but is only added, to show the construction of these tenses. Any other agent (be it a noun, a personal pronoun, demonstrative etc.) in the Instrumental may take its place.



6) The Conditional (Optative) of the Imperfect\*).

کَرَلِی، کَرَلِی، کَرَلِی or: کَرِی، کَرِی، کَرِی	{ <div>             مَا mā              تَا tā              هَاyah hayah              مُو mūṣ              تَاسُو tāṣū              هَوُ hayō           </div> }	{ <div>             kṛ-al-ai, kṛ-al-ē, kṛ-al-āē              or:              kṛ-ai, kṛ-ē, kṛ-āē           </div> }

(If) by me, thee, him, her, us, you, them (he, she, they) would be made; or: would, that by me etc. would be made!

7) The Aorist.

Sing.

زَه وَثِی کَرَم zah vō ē kṛ-am, I was made by him, etc. etc.

(like the Imperfect).

8) The habitual Aorist.

Sing.

زَه بَه ثِی وَ کَرَم zah bah ē vō kṛ-am, I used to be made by

him, etc. etc. (like the Imperfect).

هَم ثِی کَرَه حِکَايَتُونَه دَهَر مُلُک رَوَايَتُونَه

کَه بَه دَوِی مَذْکُورَن رُوم کَر دِی بَه یَادِ مِصر دُوم (\*\* کَر

They also told stories (and) narratives of every country.

If those used to mention Rūm, she called to mind the name of Egypt. Yusuf and Zulaiḫā (Dorn, Chrest. p. 190).

\*) This mood however is seldom used; کَرَلِی etc. may be referred to the Sing. and Plur. masc. and fem., as it remains unchanged.

\*\*) مِصر دُوم is, properly speaking, a grammatical mistake; we should expect either دَهَر مِصر دُوم or: دُوم مِصر.

لَه مَا بُی یَو هَنْدِر دِنِت کَرِی وَه زَه تَبِی فَن وَرَخ پَه هَغَه هَنْدِر لَانِدِ کَرِم

One artifice he had concealed from me; by that artifice I was put down to-day by him. Gulistān (Gulsh. I, p. 180).

مَا خَطَا وَکَرَه چِه تَه مِی بَی کُنَاهِ آزَرَنَه کَرِی

I have done wrong, that thou wast oppressed by me without a fault (innocently). Gulistān (Gulsh. I, p. 178).

### 9) The Perfect.

Sing.

زَه تَبِی کَرِی (کَرِی\*) یَم zah ē karai (kare f.) yam, I have been made by him.

تَه تَبِی tah ē karai (kare f.) ē, thou hast been made by him.

هَغَه تَبِی کَرِی دَی hayah ē karai dai, he has been made by him.

هَغَه تَبِی کَرِی دَه hayah ē kare dah, she has been made by him.

Plur.

مُور تَبِی کَرِی یَو muž ē karī yū, we have been made by him.

تَاسِی تَبِی کَرِی تَبِی tase ē karī ai, you have been made by him.

هَغَه تَبِی کَرِی دِی hayah ē karī dī, they have been made by him.

### 10) The Subjunctive of the Perfect.

Sing.

هَغَه تَبِی کَرِی (کَرِی) دِی hayah ē karai (kare) vī, he (she) may have been made by him.

---

\*) The other participial form کَرَلِی kṛ-al-ai is not much in use.

Plur.

هَيَاهَ عَ كَارِي وَي hayah ē karī vī, they may have been made  
by him.

### 11) The Pluperfect.

Sing.

زَهَ عَ كَارِي (كَرِي) وَم zah ē karai (karē f.) vum, I had been  
made by him.

تَهَ عَ كَارِي (كَرِي) وَي tah ē karai (karē f.) vē, thou hadst been  
made by him.

هَيَاهَ عَ كَارِي وَه hayah ē karai vuh, he had been made  
by him.

هَيَاهَ عَ كَارِي وَه hayah ē karē vāh, she had been made  
by him.

Plur.

مُوژ عَ كَارِي وَم mūž ē karī vū, we had been made by him.

تَاسِي عَ كَارِي وَي tāse ē karī vaī, you had been made by him.

م. هَيَاهَ عَ كَارِي وَم m. hayah ē karī vū,	} they had been made by him.
ف. هَيَاهَ عَ كَارِي وَي f. hayah ē karī vē	

### 12) The Subjunctive of the Pluperfect.

Sing.

زَهَ بَهَ عَ كَارِي (كَرِي) وَم zah bah ē karai (karē f.) vum,  
I would have been made by him, etc. etc. (like the Pluperfect).

### 13) The Conditional (Optative) of the Pluperfect.

Sing.

زَهْ ٻِي ڪَڍِي (ڪَڍِي) وِي, وِي وَاِي zah ē karai (kaṛe f.) vai, vē, vāe.

” ” ” ” ” ”, تَه tah ” ” ” ” ”

” ” ” ” ” ”, هَه hayah ” ” ” ” ”

(If) I, thou, he, she would have been made by him, or:  
would that I, thou, he, she would have been made by him!

Plur.

مُوڙ ٻِي ڪَڍِي وِي, وِي وَاِي mūṛ ē kaṛī vai, vē, vāe.

” ” ” ” ” ”, تَاسِي tāse ” ” ” ” ”

” ” ” ” ” ”, هَه hayah ” ” ” ” ”

(If) we, you, they would have been made by him, or: would  
that we, you, they would have been made by him!

### 14) The past Future.

Sing.

زَهْ ٻِي ڪَڍِي (ڪَڍِي) ٿِي zah bah ē karai (kaṛe) yam.

ٻِي ” ” ” تَه tah bah ” ” ” ē.

وِي ” ” ” هَه hayah bah ” ” ” vī.

I, thou, he, she will have been made by him.

Plur.

مُوڙ به ٿي ڪري ٿو mūḡ bah ē karī yū.

تاسي به ,, ,, ٿي tāse bah ,, ,, aī.

هغه به ,, ,, وي hayah bah ,, ,, vī.

We, you, they will have been made by him.

§. 166.

V. The auxiliary ڪول kav-aḡ, to do, to make.

This auxiliary is partly irregular and defective.

Imperative.

Sing.	ڪو ۽ vō kav-ah	} do.
	ڪه ۽ vō k-ah	
Plur.	ڪوڻي ۽ vō kav-aī	} do ye.
	ڪيئي ۽ vō k-aī	
	ڪانڀڙي ۽ vō k-ānṛaī	

The prefix ڪو is prohibited, when ڪول, in connexion with an adjective or substantive forms a causal derivative (§. 129), otherwise it may be optionally used or dropped.

1) The Present.

Sing.

ڪوم زه zah kav-am, I do.

ڪري ته tah kav-ē, thou doest.

ڪانڊ هغه ڪري, ڪا, ڪا, ڪانڊ hayah kav-ī, kā, ka, kānde, he, she does.

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\*) ڪانڀڙي ۽ is more a Precative; see §. 120.

Plur.

مُوڙ ڪَوُ mūḻ kav-ū, we do.

تَاسِي كَوْنِي tāse kav-aī, you do.

\*) **هَیاهَ کَوِیْ، کَا، کَ، کَاَنَدَ** hayah kav-ī, kā, ka, kānde, they do.

## 2) The Subjunctive of the Present.

Sing.

زَهْ وَكَأَمْ، وَكَأَمْ، (that) I do, I may do.

تَاہْ وَہْ کَاہِیْ، وَہْ کِہِیْ tah vō kav-ē, vō k-ē (that) thou do.

هَيَّاهُ وَكَأَيُّ وَكَأَيُّ وَكَأَيُّ وَكَأَيُّ hayah vō kay-ī, vō kā,  
vō ka, vō k-ī, vō kānde, (that) he, she do.

\*\*) هَیْاهْ دَوْ کَوِی hayah de vō kavī, etc., he, she, should do.

Plur.

مُوْزُ وَكَوْزُ، وَكَوْزُ mūḏ vŏ kav-ū, vŏ k-ū, (that) we do.

تَاسِي وَ كَوْنِي وَ كَثِي tāse vǒ kav-aī, vǒ k-aī, that you do.

هَيَّاهُ وَكَأَيُّكَ وَكَأَيُّكَ وَكَأَيُّكَ hayah vö kav-ī, vö kâ,  
vö ka, vö k-ī, vö kānde, that they do.

\*) In the form *kānde* the old Sansk. flexional termination of the Plural *anti* (Pers. *and*) seems to be contained; the forms *kā*, *ka* are quite anomalous.

\*\* ) Or without the demonstr. pronoun: وَ دِ كَوِي vö de kavī,  
وَ دِ كَا, etc. But when دِ is used, the prefix وَ is frequently omitted, as:  
دِ كَا, etc.



هَغَه د و کوی hayah de vō kav-ī, etc., they should do.

دوست لره هونبره قوت مه ورکوه چه که احيانا غليم شي برابري  
در سره و کا

Don't give so much power to a friend, that, if by chance he become an enemy, he may compete with thee.

Gulistān (Gulsh. I, p. 181).

هرهيزد هر خوک و کا له دي هسي کمرهتي بل واره افغانان د  
هم ياد کا

Every one should refrain from such an aberration, all the other Afghāns too should remember (this). Maxzan-i Paštō.

(Gulsh. I, 136 and 137).

### 3) The Future.

Sing.

زه به و کوم, زه به و کم \*) zah bah vō kav-am, zah bah vō k-am,  
I shall do, etc. etc. (like the Subjunctive)

### 4) The Imperfect \*\*).

(Passive construction).

Sing.

هَغَه ئی کاوه, کا, که, ک hayah ē kāv-ōh, kā, kah, ka, he (it)  
was done by him.

هَغَه ئی کوله, که, کا hayah ē kav-al-ah, k-āh, kā, she was  
done by him.

Plur.

هَغَه ئی کول hayah ē kav-al, m.	} they were done by him.
هَغَه ئی کولی hayah ē kav-al-ē, f.	

\*) The prefix و is often dropped.

\*\*) Of کول the personal passive form is not used in the I. and II.

person Sing. and Plural, instead of them the Imperfect of کړل is substituted.

5) The habitual Imperfect.

هَغَه بَه بِي كَاوَه , كَا , كَه , كَ hayah bah ē kāv-ōh, kā, k-ah, k-a,

he (it) used to be done by him etc.  
(like the Imperfect).

شَاهَزَادَه بِي كُذَّار تِير پَه بِنَه هُنَر كَر

مِرَنِّي حِدْمَت كَاوَه پَه خَو قِسْمُونَه

The prince warded off his stroke with fine art, in different manners he practised manly skill. Babrām, V. 240.

هَغَه ظَالِم لَه خِيلُو يَارَانُو سَرَه خَبَرِي تَوَلِي چَه نَه پُوهِيرِم دَا اَوَر خُمَا پَه

دَوَر نَه كَمَه لَوِيَه وَ نَكِيدَه

That oppressor was talking with his friends (saying): I do not comprehend, from whence this fire came upon my house.

Gulistān (Gulsh. I, p. 179).

دَ هَغُو پَه حَاصِل بَه بِي اَوْقَات كُذَّارِي كَوَنَه

By the gain of those she used to get her subsistence.

Kalīlah ō Damanah (Gulsh. I, p. 111).

6) The Conditional (Optative) of the Imperfect\*).

تَوَلِي , كَوَلِي , كَوَلَايَ	{	مَا mā	{	kavalai, kavalē, kavalāc.
		تَا tā		
		هَغَه hayah		
		مُو mūʔ		
		تَاسِي tāse		
		هَغُو hayō		

(If) by me, thee, him, her, us, you, them, he, she, they would be done, or: would that by me etc. would be done!

\*) This mood is seldom used; تَوَلِي etc. undergoes no change for gender or number.

7) The Aorist.

Sing.

\* هَعَه نَبِي وَ كَه , وَ كَ , وَ كَا , وَ كَيَّ\*) hayah ē vō k-ah, vō ka, vō kā, vō kaī, he (it) was done by him.

هَعَه نَبِي وَ كَه , وَ كَ , وَ كَا hayah ē vō k-āh, vō k-ā, vō kā, she was done by him.

Plur.

هَعَه نَبِي وَ كَه , وَ كَ , وَ كَا	m. hayah ē vō k-ah,	} they were done by him.
	vō k-ā, vō kā,	
هَعَه نَبِي وَ كَوَلِي (وَ كَيَّ)	f. hayah ē vō kav-al-ē	
	(vō kr-ē)	

رَوَايَت دِي هَسِي شَوِي چِه خُدَاي وَ حِي وَ مُوسَى نَبِي تَه وَ كَه

It has been narrated, that God made a revelation to the prophet Mūsā. Favāid uš-šarīṣāh (Gulsh. I, 58).

مَا پَرِ هِيئِش كَمِي وَ ه نَه كَا پَرِ جَنَكُونَه

I did not inflict upon him any defeat in the battles.

Bahrām, V. 190.

پَه وَار وَار يَارَانَو تِير كَا خِيَل وَارُونَه

The friends passed their turns in succession.

Abd-ul-Qādir (Gulsh. II, p. 197, 3).

\*) In the Aorist the forms وَ كَاوَه , وَ كَوَلَه , وَ كَوَل are also used, but not so much as the short ones. In the fem. Plural وَ كَيَّ is frequently substituted for وَ كَوَلِي .

### 8) The habitual Aorist.

هَيَّاهُ بَاهُ عِي وَكَا، وَكَا، وَكَا، وَكَا hayah bah ē vō k-ah, vō k-a,  
vō kā, vō kai, he (it) used to be done by him.  
etc. etc. (like the Aorist).

Of كَوَّلَ a participle perfect is, as a rule, not formed, instead of it the participle perfect of كَرَّرَ is substituted, but a conjunctive participle past (in connexion with شَوَّلَ, to be able) is derived from it (كَوَّلَى). In poëtry a participle perfect is occasionally met with, as:

کہ خَیْرٌ دَ بَہْرَامِ رَآلَہ رَا نَہ وُور

اَی شَبْرَنَک سَرَبَه سَنَّا شِی غُوخ کَوَلِی

If no information about Bahrām is (was) brought by thee to me,  
O Shabrang, thy head will be cut off! Bahrām, V. 530.

But in a personal passive construction (I. II. pers. Sing. and Plur.) only **نَبِي** is used.

**§. 169.**

## V. The compound verb.

The Paṣṭō has not quite lost the power to form two verbs into one by putting the first in the conjunctive participle past, as it is so frequently done in the modern Indian Prākṛit idioms. But this junction of two verbs is no longer in general use in Paṣṭō, but restricted to compositions with the verb شَوْل (\*), to be able, whereas even the Persian has retained the power to join the participle past of a verb with تَوَانِسْتَن, شَائِسْتَن, بَائِسْتَن and خَوَاسْتَن to one (grammatical) whole\*\*).

\* ) بَوَيَّهٖ bōyāh, it is necessary, may also take to itself a participle past conjunctive.

**\*\*)** In Persian the rule is generally put down thus, that with the verbs quoted the final **و** of the Infinitive is rejected. But this is

The signification of شَوَل in such connexions is rather curious. We have seen already, that شَوَل signifies 'to go', 'to become', like the Persian شَدَن, but in a compound verb, which denotes 'to be able', this meaning is inadmissible. As this whole formation points to the Sindhī, so also very likely the etymology of شَوَل must be sought in Sindhī. The Sindhī uses for this purpose सघणु sagh-anu, to be able, Hindī सकना sak-nā (Sansk. शक्); from this root sagh first sag has sprung, thence, owing to the predilection of the Paṣtō for conjunct consonants, sg, and with transition of g to v (which is not uncommon even in Persian) sv-ḷ (or šv-ḷ, initial s passing at the same time into š). For this etymology speaks also this peculiar circumstance, that شَوَل, when signifying 'to be able', is constructed as a transitive verb in the past tense, when compounded with a transitive verb, just like सघणु in Sindhī. Both verbs, شَوَل to go, to become and شَوَل to be able, though identical in outward form, must therefore be well distinguished from each other.

As in Sindhī so also in Paṣtō another verb is joined with شَوَل, to be able, by being put in the past conjunctive participle. The termination of the past conj. participle is in Sindhī yō (Sansk. य and Prākṛit इय) and analogously in Paṣtō ai or lengthened āē, or al-ai, al-āē\*). As regards the formation of the past conjunctive participle it concides with that

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strictly speaking, not the case. The verbal root forms, after the rejection of final an, the participle past (cf. §. 125, 4, note) and this is compounded with the finite verb, as proved by the Indian Prākṛit idioms and the Paṣtō. That also the Infinitive may be joined with those verbs, does not speak against it.

\*) The termination al-ai, al-āē has its precedent already in Sanskrit, as: निर्गत्य (निर्गम्) etc.

of the participle perfect, with the only but natural difference, that the past conjunctive participle does not undergo any change for gender or number, as little as in Sindhī.

Any verb may thus be joined in the past conj. participle with شول, except the derivatives, which cannot form a simple participle perfect. In the case of the intrans. derivatives a circumscription must be resorted to, where necessary, by such like expressions as: طَاقَت لَرَل to have power, تَوَان لَرَل to have power or تَوَانِيَدَل, to be able. But verbs compounded with كَوَل may form a past conj. participle or the causal derivatives may form a regular participle perfect. E. g. خُوكِ شِي پِيَدَا كَوَلِي, who can create? (Gulsh. II, p. 29, 2). زَرَّغُونَوَلِي شِي, he can make green.

The Paštō uses this compound verb only in the Present, the Future, the Imperfect and Aorist; the other tenses and moods, if absolutely required, must be circumscribed, as pointed out. In the Present and Future there is no difference between intrans. and transitive (causal) verbs, both being formed in the same way.

### 1) The Present.

Sing.

تَم	} رسیدلای, رسیدلای or رسیدلای, رسیدلای	زَه zah	{ rasēd-alai, rasēd-alāe or rasēd-ai, rasēd-āe	šam
شِي		تَه tah		š-ē
شِي		هَه hayah		šī

I, thou, he (she) can arrive.



Plur.

شُو	} or	رَسِيدَلَايَ, رَسِيدَلَايَ	مُوو mūẓ	} or	rasēd-alai, rasēd-alāē	šū
شَيِي		رَسِيدَلَايَ, رَسِيدَلَايَ	تَاسِي tāse		rasēd-ai, rasēd-āē	šaī
شِي		رَسِيدَلَايَ, رَسِيدَلَايَ	هَغَه hayah			sī

We, you, they can arrive.

2) The Future.

Sing.

\* زَه بَه رَسِيدَلَايَ (etc.) شَم zah bah rasēd-alai (etc.) šam, I shall  
be able to arrive etc. (like the Present).

خَوَك لَه زَمَكِي وَ آسَمَان وَتَه خَتَي شِي  
دَه غِيَسَنِي لَرَه وَرَكَمِي دَا مَقَان دِي  
خَوَك لَه خُدَاي سَرَه خَبَرِي شِي كَوَلِي  
دَه مُوسَى مُشَرَف كَمِي دَه دَا شَان دِي

Who can ascend from earth to heaven? this place he has given to Jesus.

Who can speak with God? with this dignity he has honoured Moses. Rah'mān (Gulsh. II, p. 29, 2).

كَه خَه وَ خَوَرِي لَكَه زَهَر دَه خَوَرِي  
نَه خَوَرَاي شِي نَه خَه خَبَاي شِي دَه پِيرِي كَبِي

If thou eatest anything, thou art pained as by poison; thou canst not eat, thou canst not drink anything in old age. Rah'mān.  
(Gulsh. II, p. 20, 2.)

\*) In the Future the Subjunctive prefix وَ is not used, the verb being composite.

خَن اِيْمَان سِيَارَلَايِ بُوِيَه وَ هَغَه تَه  
چِه ئِي حُكْم جَارِي شَوِي پَر هَرچَا دِي

Soul and faith must be entrusted to him, whose order has become binding on every one. Rah'mān (Gulsh. II, p. 20, 2).

د مُردَانُو يَه مِعْرَاج بَه وَرْتَلِي نَه شِي  
كَه د سَعِيبي كُوتَاهِي لَرِي يَه زِرَه كِنَبِي

At the ascension of the dead he will not be able to go, if he have littleness of effort in his heart. Xušh'al (Gulsh. II, p. 69, 3).

### 3) The Imperfect.

#### 4) The Aorist.

Both tenses coincide, the prefix ' not being used with the Aorist. Intransitive verbs are constructed personally, but transitive (causal), as noticed already, passively, the agent being put in the Instrumental; we must therefore consider both separately.

#### a) Intransitive verbs.

##### Sing.

شوم	{	رَسِيدَلَايِ, رَسِيدَلِي	{	زَه zah	{	rasēdalai, rasēdalāe	{	švam
شوي		or		تَه tah		or		švē
شه	{	رَسِيدِي رَسِيدَايِ	{	م. هَغَه m. hayah	{	rasēdai, rasēdāe	{	šah
شوه				ف. هَغَه f. hayah				švāh

I, thou, he, she could arrive.

##### Plur.

مُور رَسِيدَلِي (etc.) شور (etc.) rasēdalai (etc.) švū

شوئیی	تاسی	tāse	„	švaī
شول	فَغَه	m. hayah	„	švaī
شولی	فَغَه	f. hayah	„	šval-ē

We, you, they could arrive.

تَر بَلَر پُورِی وَر پَسِی لِر لِر رَاتَلَل نِیژدی وَر تَلِی نَه شول

Up to Balar they came after him at some distance, near him they could not come. Tārīḡ-i murassaḡ (Gulsh. I, p. 49).

## b) Transitive and causal verbs.

It is to be noticed, that in this tense (Imperfect and Aorist) only the third person Sing. and Plural can be employed, according to the following paradigm:

### Sing.

*) می شه	لِیدَلای, لِیدَلئی	فَغَه	m. hayah	līdalai, līdalāe	me šaḡ
می شو	لِیدای, لِیدئی	فَغَه	f. hayah	līdai, līdāe	me švāh.

He, she could be seen by me etc.

### Plur.

شول	(etc.)	لِیدَلئی	فَغَه	m. hayah	līdalai (etc.)	me švaī
شولی	„	„	فَغَه	f. hayah	„	švalē

They could be seen by me etc.

\*) Instead of می or مَا all the pronouns (by thee, him etc.) or any agent may of course be used.

په مينځ ډ قبرونو کښې اوسيده او هيچا هغه په زنجير هم نه  
شه تړلې

He remained within the tombs and by nobody he could be bound even with chains. Mark. 5, 3.

او په هغه ځای کښې ده هيتخ معجزه کړې نه شوه\*)

And in that place a miracle could not be done by him.  
Mark 6, 5.

هغه هنر ئې چه پټ کړې وه ورته وچاوه شاگرد ئې دفع کولې  
نه شوه

That artifice, which he had concealed, he brought upon him, by (his) disciple it could not be warded off\*\*). Gulistān (Gulsh. I, p. 180).

## VI. The Passive Voice.

### §. 170.

The Paṣtō is not possessed of a proper Passive voice as the Sindhī and partly the Panjābī, but it must resort to a composition in order to form a Passive. For this purpose the participle preterite and the participle perfect is employed, which are connected with the auxiliary شول and (more rarely) with کيدل, the participle agreeing with its subject in gender and number. The participle preterite (cf. §. 143) is only used in the simple tenses, i. e. in the Present, the Subjunctive Present, the Future, the Imperfect and Aorist, in the compound tenses only the participle perfect is used, which however may be equally used in the simple tenses also.

\*) The difference between this and a regular passive construction is easily seen.

\*\*) Literally: its repulsion (دفع s. f.) could not be made by the disciple.

The Passive is distinguished from the passive construction of active and causal verbs (in the past tenses) by the absence of an agent; as soon as the agent is added, the (proper) Passive can no longer be used\*). It is understood, that a Passive can only be formed from active and causal verbs.

### The Imperative.

The Imperative is formed with the participle perfect or preterite and the Imperative of شَوَّل, as the Imperative of كَيْدَل is not in use. The prefix وَ is put before the participle (as also in the Subjunctive present and in the Aorist) or it may be omitted. In the Imperative of causal derivatives the prefix وَ is not admitted, if the participle perfect (compound) be used, but also when the participle preterite is used, the prefix وَ is rarely added. See the paradigm of the Passive, II. Appendix, V.

وَنَبُو (\*\*) مَه شَه يَه دُوسَتِي دَ دُنْيَا خَلَف دَا بِي شَرَم بِي وَفَا يَه حَيَا خَلَف

Be not caught in the friendship of the world, of the people, these shameless, faithless, impudent people. H'amīd (Gulsh. II, p. 91, 1).

چِه سَوَدَمَن يَه آشنَايِي دَ آشنَا نَه شِي  
وَكِرَه مَه شَه (\*\*\*) دَا بِي سَوَدَه سَوَدَا دُوج

\*) The instrumentality may be expressed in the Passive by the preposition دَه (see §. 174, 6), which is also referred to animate beings, but it must not be lost sight of, that in this case the stress is laid on the instrument, by means of which any thing is done, not on the agent proper. The preposition لَه, when used with a passive verb in the Present, Subjunctive present and Future, denotes properly the agent, else it implies: from the part, from the side of; cf. §. 174, 17.

\*\*) About the prefix وَ in connexion with مَه, see §. 171.

\*\*\*) On the use of the Imperative, see §. 192.

When thou art not profited by the acquaintance of a friend, this useless, foolish bargain should not be made. H'amīd (Gulsh. II, p. 81, 1).

### 1) The Present.

This tense is formed by the participle perfect or preterite and the Present of the auxiliary شَوْل or کیدَل, but with the participle perfect of causal derivatives only شَوْل is connected, as: ٻهول کِری شَم, I am collected.

چه څوڪ رنڍا ڪا مساجد ۾ چراغونه ور باخڻل شي هميشه ڪناهونه  
د اوياءَ زره ڪلونه

If one illuminate mosques with lamps, to him are always forgiven the sins of seventy thousand years. Favāid uš-šarīāh (Gulsh. I, p. 71).

هر سڙي چه ۾ حساب ڪبي تيرو ۽ پير شي  
ملا مت پر وايه ڪيري لور ۾ لور

Every man, who in the account is unscrupulous, on him blame is pronounced in every direction. Rah'mān (Gulsh. II, p. 17, 3).

ڏيرمه د قيامت ڪره بابو جان د دنيا ساعت ۾ هر حال تيرواه شي

Make provision for the resurrection, o Bābū Jān! the hour (time) of the world is passed in every state (a man may be in).

Bābū Jān, (Gulsh. I, p. 121).

### 2) The Subjunctive of the Present.

In this mood only the auxiliary شَوْل is employed, as there is no Subjunctive of کیدَل (§. 164). The prefix ُ is put before the participle, but when the participle perfect of causal derivatives is used, the prefix ُ is prohibited.



دِه خَوَا تَر دَا هَم گاهى دَا هَسى مُعَامَلَه شوى دِه چِه پَند حَنِى  
وَ اَخِست شى

Also before this now and then such an event took place, in order that advice should be taken from it. Kalīlah ō Damanah (Gulsh. I, p. 84).

### 3) The Future.

In this tense شَوَل and كِيدَل may be used with the participle perfect and preterite, but with the participle perfect of causal derivatives only شَوَل is connected. The prefix وَ may be optionally used or omitted (cf. 163, 3) in the Future. (About كِيدَل see §. 164).

چِه دَا لَار سَتَا دَ تَلَو دِه سَر وَ رِسى كَل دَ مُرَاد بَه سَتَا دِه سَر  
كَبِيشَو شى

When this way may arrive at the end of thy travelling, the flower of (thy) desire will be put on thy head. Kalīlah ō Damanah (Gulsh. I, p. 96).

لَر خَه بَه تِى لَه اَنَسَاب دِه دى مَحَل كَبِشى وَ كَبَد شى

Some little (Pl.) will be written in this place on their genealogy. Tārīḫ-i murassaṣ (Gulsh. I, p. 36).

هَر خُوك چِه لَه دى فَانِى ذَفَس وَ اَبَسَتِكى كَا

نَه بَه شى تَمَلِ دِه زَنَاحِير سَرَه هَوَا

Every one, who puts dependance on this transitory breath, (he shall know): not is the wind bound with a chain. Rah'mān. (Gulsh. II, p. 5, 2).

### 4) The Imperfect.

This tense is formed with the participle perfect or preterite and with the auxiliaries شَوَل or كِيدَل; with the participle perfect of causal derivatives only شَوَل is connected.

دَ لَيْلَى يَهْ عِشْقِ كَنْبِى هَسِى مُبْتَلَا شَه  
چِه يَه زَبَه بِي نَوْمِ كَنْبِى دَ لَيْلَى شَه

In the love of Lailā he was so much captivated, that on his tongue the name of Lailā was written. Bahrām V. 471.

### 5) The habitual Imperfect.

This tense is formed in the same way as the Imperfect, only the particle **بِه** bah being added, which usually precedes the participle, but may also follow it (or even the auxiliary).

مَلَامَتِ بَه يَه مَا خَه لَرَه وَايَه شَه كَه دَ تَا دَ دِلْبَرْدِى خُوكِ خَبَرِ دِى

Why would a blame be pronounced on me, if any one would know thy heart-ravishing? Rah'mān (Gulsh. II, p. 27, 2).

### 6) The Conditional (Optative) of the Imperfect.

In this mood only **شَوْل** is used, as from **كَيْدَل** no Conditional is formed; e. g. **رَه شَمَلْنِ شَوَى** or: **رَه شَاَرَه شَوَى**, (if) I would be repulsed.

### 7) The Aorist.

In this tense the prefix **و** is put before the participle perfect or preterite. As from **كَيْدَل** **kēd-āl** no Aorist is formed, only **شَوْل** can be used as auxiliary. The causal derivatives generally use in the Aorist the participle perfect, with which the prefix **و** cannot be connected, the verb being composite\*), but the primitive causals may optionally employ the participle perfect or preterite, with the prefix **و**.

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\*) The Aorist may therefore outwardly coincide with the Imperfect.

أَحْدَادَ يَهْ إِهْتِمَامَ دَ مَوْرِجَهْ بَنْدَتِي لَهْ يَوِي مَوْرِجِي بَلِي وَتَهْ تَهْ يَهْ تَوْهَك  
وِ وَبِشْت شَهْ وَ مَرِهْ

Ah'dād went at the inspection of the erection of batteries from one battery to another; he was hit by a musket (ball) and died.  
Tārīẖ-i murassaṣ (Gulsh. I, p. 33).

هَغَهْ چِهْ يَهْ آغَزُوْ وَكِرْل شَوَهْ دَا دِي چِهْ كَلَامَ وَاورِي آو وَسَّوَسَ دَ دُنْيَا  
آو فَرِيْبَ دَ دَوْلَتِ بِي لَانْدِي كِرِي

Those who were sown amongst the thorns, are these, who hear the word and the temptation of the world and the deceit of wealth puts them down. Matth. 13, 22.

دَا خَوْ قِصِّي چِهْ بِيَانِ شَوِي يَهْ دَا كِتَابِ كُنِيْسِي هَمْ وَ كُنِيْسِي شَوِي

These few stories, which were related, were also written in this book. Kalīlah ō Damanah (Gulsh. I, p. 91).

### 8) The habitual Aorist.

This tense is formed by adding to the Aorist the particle **بَهْ**, which may either be put before the prefix **وْ** (separated also by one or more words from it), or after the participle, preceding (and occasionally following) the auxiliary.

### 9) The Perfect.

In the Perfect and the following tenses and moods only the participle perfect is employed in connexion with the auxiliary **شَوِي** (etc.). In the Perfect (and also in the Pluperfect) however **شَوِي** is often omitted, so that it outwardly coincides with the Perfect of trans. verbs (§. 155); this is the case, when the Perfect is to be represented as continuing in its action to the Present.

وَيْلِيَّ شَوَى دَى چِه سَر دَ حَيَوَانَاذَو مَرَزَى دَى آو كَمْتَرِين دَ جَانَوَرَانَو خَر

It has been said, that the head of the animals is the lion and that the lowest of the beasts is the ass. *Gulistān* (*Gulsh.* I, p. 174).

دَا خَيْرَتِي دَ عَمَلُونِ حُمَا فَه دَه چِه دَه كَنْبِي كَنْبِلِي عَمَلُونَه حُمَا فَه دِي

This is not the scrip of our actions, as our actions are not written on it. *Favāid uš-šarīāh* (*Gulsh.* I, p. 58).

#### 10) The Subjunctive of the Perfect.

This mood is only used in the third person Sing. and Plur., as in the Active.

#### 11) The Pluperfect.

This tense is formed by the participle perfect and the Pluperfect of شَوَى, i. e. شَوَى وَم etc.

خَكَه چِه دِهَر حَلَه پَه زَوَلَنَو آو پَه زَنَاحِير تَمَلَى شَوَى وَه آو زَنَاحِير بَه  
بِي شَلَاوَه آو زَوَلَنِي بَه بِي مَاتِي كَرِي

For he had often been bound with fetters and with a chain, and the chain used be torn asunder by him and the fetters used to be broken by him. *Mark* 5, 4.

#### 12) The Subjunctive of the Pluperfect.

This mood is formed by adding the prefix بَه to the Pluperfect, which either precedes the participle or follows the same, preceding immediately the auxiliary وَم, as: زَه بَه شَمَلَى شَوَى وَم or: زَه شَمَلَى بَه شَوَى وَم, I would have been repulsed.

### 13) The Conditional (Optative) of the Pluperfect.

This mood is formed by the participle perfect and the Conditional of the Pluperfect of شَوَل, as: زَهْ شَرَكَلِي شَوِي وَيْ, (if) I had been repulsed, or: would that I had been repulsed!

### 14) The past Future.

This tense is formed by the participle perfect and the past future of شَوَل, i. e. بَهْ شَوِي يَمْ etc.; the prefix بَهْ generally precedes the participle but may also follow it, preceding immediately the auxiliary يَم, as: زَهْ بَهْ شَرَكَلِي شَوِي يَم or: زَهْ شَرَكَلِي شَوِي بَهْ يَم, I will (= may) have been repulsed.

دَا عَطَرَهْ زِيَات لَهْ دَرِي سَوَهْ دِينَارَو بَهْ خَرِخْ شَوِي وَيْ اَوْ غَرِيْمَانَو تَهْ  
بَهْ وَر كِي شَوِي وَوْ

This perfume will (may) have been sold for more than three hundred Dīnārs and they (the Dīnārs) would (then) have been given to the poor. Mark, 14, 5.

### §. 171.

The position of the negative adverbs نَهْ and مَهْ with the verb.

As the position of these two negative adverbs is very important for the conjugation of the verb, we must attend to it more closely. With the Imperative only the prohibitive negative مَهْ is used, which must always precede the verb; the prefix وَ is in this case usually omitted, but مَهْ may also (though rarely) follow it. With the Imperative of the Passive مَهْ always precedes the

auxiliary \*) and the prefix <sup>و</sup>, which always precedes the participle, may therefore be retained. Else <sup>مَ</sup> is only employed before the Subjunctive of the Present, and before the Optative (Conditional) of the Imperfect and Pluperfect, mostly in connexion with the interjection <sup>كَاشِكِي</sup>, would that!

نَارَوَا آوَار مَ آوَرَه بِی هُودَه پَه خَلَه مَه وَایَه بَابُو جَان هَغَه قَدِیمِ اَشَنَّا  
و مَه بَاسَه لَه رَایَه

Do not hear an improper voice, do not talk with the mouth useless (things); o Bābū Jān, do not eject that old friend from (thy) thought! Bābū Jān (Gulsh. I, p. 122).

When the negative adverb <sup>نَه</sup> 'not' is connected with the Present, it always follows the personal pronoun or demonstrative, as: <sup>زَه نَه کَرَم</sup>, I do not; but when <sup>نَه</sup> — <sup>نَه</sup>, neither — nor, is used in coordinate sentences, it is put at the beginning of the sentence, as:

نَه بَه زَه دَ نَاخَلَف کُنَاه مُعَاف کَرَم  
نَه بَه خُدَای دَ عَزَازِیل کُنَاه مُعَاف کَا

Neither shall I forgive the sin of the degenerate, nor will God forgive the sin of ʾAzāzīl (the devil).

When the verb is compounded with a separable prefix (§. 119), the negation <sup>نَه</sup> is placed between the prefix and the verbal root, as: <sup>رَا نَه حَم</sup>, I do not come; but this is not a strict rule, for it may be said: <sup>نَه کَنِیَنَم</sup>, I do not sit, and: <sup>کَنِی نَه نَم</sup>. In the Passive the negation <sup>نَه</sup> must always be put before the auxiliary (finite verb), as: <sup>لِیْدَه نَه شِی</sup>, he is not seen.

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\*) This is throughout the case with every compound verb, as: <sup>غَلَط مَه شَه</sup> (from <sup>غَلَطِیْدَل</sup>), <sup>مَات مَه کَرَه</sup> (from <sup>مَاتَوَل</sup>).



In the Subjunctive of the Present the negation **نَه** (مَه) always follows the prefix **و**, as: **وَنَه وَائِي**, he may not speak. But if the verb be compounded with a prefix (or noun), **نَه** is placed between the prefix (or noun) and the verbal root, as in the Present (Indicative), because in these cases the prefix **و** is not admitted in the Subjunctive, as: **مَاتَنَه شِي**, he may not come, **رَاَنَه شِي**, it may not be broken.

When **نَه** — **نَه** signifies neither — nor, it is put before the prefix **و** (or the compound verb), because not a single member of the sentence, but the whole sentence is negated. When in the III. pers. Sing. or Plural the prefix **د** be used (with or without the prefix **و**), the negation **نَه** always follows it (or both, **د** and **و**), as: **دَنَه كَا**, he should not do, **دَا دِ وَنَه شِي**, this should not be (or be done).

چه نه وُخوری نه ئی ورکری مه ئی وِی  
که په گنج باند په خیر د مار کښینی

Who does not eat it nor give it, do not look at him, though he sit like a snake upon a treasure. H'amīd (Gulsh. II, p. 102, 3).

In the Future the negation **نَه** precedes likewise the verb and the prefixes **بَه** or **وَبَه** (**بَه و**) are placed before it. When the verb is compounded with a separable prefix (or noun), the negation **نَه** is placed between the prefix (or the long syllable cut off from the root, §. 133) or the noun and the verbal root, as in the Present, as: **بَه کښی**, I shall not take (from **آخستل**), **وَاَنَه خلم**, I shall not sit, **بَه مَاتَنَه کرم**, I shall not break.

هغه وخت چه تنسته د ساه پوره شې نور ماکو به پر وا نه چوری جولاه

At that time, when the web (of the loom) of the breath turns rotten, the weaver will not throw upon it his shuttle. Bābū Jān (Gulsh. I, p. 124).

In the Imperfect, the habitual Imperfect, the Aorist and the habitual Aorist the negation **نَه** is placed immediately before the verb or between the verbal root and the separable prefix or the particle **بِه** and the prefix **و**, as: **كَنِسِي نَه نَاسَت**, he did not sit down, **وَرَا ثِي نَه وَر**, he did not bring it; **وُثِي نَه كَر**, he did not do it; **بِه رَا نَه غَي**, he did not use to come.

In the tenses compounded with an auxiliary (Perfect etc.) the negation **نَه** is always immediately put before the auxiliary, may the participle precede or follow it, as: **رَاغَمِي نَه يَم**, I am not come or: **نَه يَم رَاغَمِي**. The same is to be remarked of the Passive, where the negation **نَه** must always precede the finite verb, as: **لِيَدَلِّي**, I have not been seen, **بِه لِيَدَلِّي شَوِي نَه وَي**, he will (may) not have been seen.

## VII. Section.

### Adverbs, Prepositions, Postpositions, Conjunctions, Interjections.

#### §. 172.

##### 1) The Adverb.

The Paštō forms no proper adverb, but the adjective is at the same time used in an adverbial sense; it remains either in the Sing. masc., if not referred to a particular subject or object, or, if the subject or object be mentioned, it agrees with them in gender and number. When an adjective nearer defines another adjective in an adverbial sense, it must agree with it in gender, number and case.

هَمِيشَه لَكَه لَالَه وَيَنِ دَ زَرَه خورَم زَه خَوَاجَه مُحَمَّد خَرَكَنْد زَرِي نَه شَم

I always eat the blood of the heart, like the tulip; I Xavājah Muh'ammad cannot openly wail. Xavājah Muh'ammad (Gulsh. II, p. 115, 1).

يَه لَاس ثِي بِيَرِي كَلَكَه وَ نِيَوَه يَه كَوْنَه كِينَاسْت آرام ثِي وَ نِيَوَه

He seized the boat firmly with his hand, sat in a corner and was quiet. Gulistān (Gulsh. I, p. 162).

دَا يَه حُسْن دِيرَه دِيرَه بِنَاسِتَه دَه زَرَه مِي خَكَه خَلَه كَانِد بِي تَوْتِيَب

By her beauty she is very, very graceful; therefore she distracts my heart and confuses it. Ah'mad Shāh (Gulsh. II, p. 203, 2).

خَه يَلَه يَلَه وَ ثِيَرِي سَر مَغَرَن وَلِي نَه غَوَاري لَه خَدَايَه آمَرَزَن

What talkest thou without restraint, o babbler! why doest thou not ask forgiveness from God? H'amīd (Gulsh. II, p. 97, 3).

The sense of an adverb is now and then expressed by the Feminine Sing. of the adjective with the preposition يَه, in, by, as: يَه يَه, secretly (in secret); in the same sense the Masculine Sing. of the adjective is also used, as: يَه خَيْر (سَتَا يَه خَيْر, like thou), يَه لَغَت, quickly; a similar adverbial formation is سَرَه سَرَه or سَم سَم, equally, in the same manner.

خَو لَه نَس سَرَه وَ نَه دَرِي يَه كَلَكَه

يَه نَرَمِي يَه كَلَه خَلَاص شِي لَه اَوَزَبَك

How long wilt thou not stand hardly\*) with thy belly? with mildness wilt thou ever get away from the Uzbek? H'amīd (Gulsh. II, p. 95, 2).

يَه بِيَوَرَه مِي دَرْتَه وَ دَرَسْت عَمَل يَه دَا تَدِير كَر

I have told thee plainly: do the whole work after this scheme. Mīrzā Xān Ansārī (Gulsh. II, p. 123, 2).

\*) The sense is: how long doest thou not stand on severe terms with thy belly?

Substantives also with postpositions or prepositions are used adverbially, as: *لَهْ خَرْمَهْ* (from *خَرْمَهْ*), altogether, throughout, *لَهْ خَايَهْ*, throughout, *لَهْ سَرَهْ* or *تَرَسَرَهْ* throughout, wholly; *دَهْ خَوَا*, before, especially in such compositions, as: *وَارَهْ وَارَهْ*, continually, in succession, *شَا دَهْ شَا*, back on back; *تَخَامَخْ* (Pers.), face to face. But also without prepositions or postpositions many substantives, especially those denoting place, time, manner, when accompanied by a demonstrative or adjective, are employed with an adverbial signification, as: *دَغَهْ خَوَا*, here (this side), *دَا شَان*, thus, in this manner, *هَغَهْ وَقْتْ*, then (at that time), *هَرَهْ وَرَخْ*, daily (every day).

§. 173.

The Paštō possesses only a small number of proper adverbs, as: *بِيدُو* *bēdū*, exactly, *تَرَتِي* *taraī*, secretly, *تَل* *tal*, always, ever *زَر* *zar* (or *زِر* *zir*), quickly, *سَرَهْ* *sarah*, together, *گُنْد* *gunde*, perhaps, *لَاكَهْ* *lakah*, like, *نَاخَاپَهْ* *nāṭāpah*, suddenly, unawares, *وَلِي* *valē*, why? *وَرُو* *vrō*, slowly, *هَدُو* *hadō*, at all, *فَسِي* *thus*, in this manner.

The adverbs may also take to themselves prepositions and postpositions, like other nouns, e. g. *بَهْ وَرُو*, slowly. This is especially the case, when the adverb is repeated with a preposition, as: *زَر تَر زَرَهْ*, quicker than quick = all at once; *تَل تَر تَلَهْ*, ever to ever = continually; some adverbs may even be put in the Plural, as: *تَل تَر تَلُو*, continually.

We let here follow a survey of the most common adverbs of place and time:

a) Adverbs of place.

بَانْدِ bānde, on, upon.

بَہَرِ bahar, outside.

بِیَارْتَهَ biārtah, back, backwards, again.

پُورِ pōre, up to, till, over.

پُورِ اُورِ pōre ōre, right through.

پُورْتَهَ pōrtah, above, on, upon.

چَآپِیرَهَ čāpērah, round about.

چَرِ čare	} , where?
چَرْتَهَ čartah	

بَلِ چَرْتَهَ baḷ čartah, somewhere else.

ہَرِ چَرْتَهَ har čartah, every where.

ہِیچَرْتَهَ hīčartah, no where.

دَلِ dale,	} here.
دَلْتَهَ daltah	

دَلْتَهَ — ہَلْتَهَ daltah — haltah, here and there.

دَنَنَہَ dananah, within.

سَکَتَهَ škatak, below.

لَآندِ lānde, below.

لَآندِ بَانْدِ lande bānde, topsy turvy.

لیر lire, far.

نژدی nižde, near.

ننه nanah, within.

وَرَا varā	}	far.
وَرَايَه varāyah		

ورستو vrustō, behind, after.

وَرَانِد vṛānde,	}	before, ahead, in front.
دَوَرَانِد davṛānde		

هَلتَه haltah, there.

هُور hūre	}	there.
هُورْتَه hōrtah		

هِيستَه hīstah, here.

#### b) Adverbs of time.

آخِر āḫir, at last, finally. (Arab.)

اوس ōs, now.

تَر اوس تَر tār ōsa pōre, until now.

بَارَايَه būrāyah, last night.

بَارَبَر باربار barbar, often, repeatedly.

بِيَا biā, again.

پَرُون parūn, yesterday.



پس pas, after.

تَل tal

تَر تَلَه tar talah

تَل تَر تَلَه tal tar talah

تَل تَه تَلَه tal tah talah

} always; continually.

چَر čare, at any time; ever.

چَر چَر čare čare, now and then.

هِيَاچَر hičare, never.

صَبَا sabā, to-morrow.

بَل صَبَا baḷ sabā, after to-morrow.

کَلَه kalah, when? ever, any time.

کَلَه کَلَه kalah kalah, now and then.

تَر کَلَه پُور tar kalah pōre, till how long?

هَر کَلَه har kalah, at any time; ever.

هِيَاچَر کَلَه hič kalah, never.

نَن nan, to-day.

هَالَه hālah, then.

هَمِيَشَه hamēšah always (Pers.).

#### §. 174.

### 2) Prepositions and Postpositions.

The Paštō has only a few proper prepositions and postpositions; the most important of them, which are employed in making up the cases, have already been mentioned in §. 65, so

that we may pass them here. But besides those the Paṣtō uses also a number of adverbs, which take the place of prepositions and postpositions and participate in their construction. Other adverbs again may take to themselves a preposition or postposition, according to their signification, as: *په ورستون کور*, behind the house, *په نزدی د کور*, near the house or: *کور ته نزدی*, far from the house, *دورانید تر هغو ورځو*, round the loins, *چاډیره تر ملا*, before those days.

Substantives (and partly also adjectives), which, in connexion with a preposition or postposition, are used adverbially, are generally constructed with the prefix of the Genitive, as: *په دود د*, *په څیر د*, 'after the manner of', 'like', though, when the sense requires it, other prefixes or postfixes may also be used, as: *په خوا تر ملامت*, before the blame.

We let here follow a survey of the most common prepositions and postpositions, most of which are originally adverbs.

### 1) *بی* bē, without (Pers. *بی*, Sansk. *वि*).

When a noun ends in a consonant, a (or ah) is added to it (cf. §. 65, 6) a) as: *بی شرم* be šarma, without shame. Other nouns in the Sing. or Plural are put in the Formative\*).

*خوبروئی بی دلبری په کار نه ده لکه ونه بی مېوه په ځانړو کور*

Beauty without the beloved is of no use, like a tree not having fruits, (but) thick with leaves. Rah'mān (Gulsh. II, p. 16, 2).

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\* When *بی* with a substantive forms a so-called Bahuvrīhi or possessive adjective (cf. §. 38, 4 d), it does not influence the termination of the noun, because it is no longer a preposition, e. g. *بی غم* be yama, without care, but *بی غم* be yam, adjective, not having care, free from care.

(بی — لَه be lah — nah, except, without (or only لَه — نه).

زَه رَحْمَان بی لَه خِیلَه یَار نَوْر خَه نَه غَوَارِم

کَه قَبُولَه شِی دَ خَدَای پَه دَر دُعَا حَمَا

I Rah'mān desire nothing else except my friend,  
If my prayer be accepted at the gate of God.

Rah'mān (Gulsh. II, p. 4, 1).

Instead of لَه — بی now and then also نه — بی is met with (نه the postfix of the Ablative), as:

بی طوطی نه قَفَس هِیَنَخ نه دِی بَاوَر کَرَه

رُوح پَه مِثَل دَ طوطی دِی تَن قَفَس

Without the parrot the cage is nothing, be sure of it,  
The spirit is like the parrot, the body the cage.

Instead of لَه — بی the Xataks use frequently also د — بی (or د — بی), د or دَ being used and constructed in the same way as لَه, e. g.

بی دَ یَار دَ رَنبَرَا مَخَه کَمَان مَه کَرَه

چَه خوشحال به به بَل مَخ شِی شَکِیْبَا

Do not fancy, that Xušh'al will be patient with another face,  
except the bright face of the friend. Xušh'al (Gulsh. II, 33, 1).

2) بَانَد bānde, on, upon (adv.).

By itself بَانَد is only used with the pronominal Formatives دَر, دَر, دَر, otherwise it usually takes to itself the preposition پَه (see پَه — بَانَد).

چَه آشنَا دَر بَانَد پِیْنِش شِی لَوِی هِیْمَت کَرَه

چَه دَ جَوَر دِی دَا پِنَاخَه وَرَخ مَزَاج

When a friend calls on thee, show great magnanimity, as thy constitution is vigorous these five days. Xavājah Muh'ammad (Gulsh. II, p. 108, 1).

3) پَر par, on, upon (Pers. پَر, Sansk. उपरि)

As regards its signification and construction it quite agrees with پِه, but is not so much in use as this latter preposition.

تَه دَرِیَابِ بئی پَر مَوْجُونُو بَهیدَلئی  
هیدچا و نه خکِه دَوَه مُکَوَه لَه دَرِیَابِ

Thou art an ocean flowing upon waves, (but) nobody has drunk a mouthful from the ocean. Xavājah Muh'ammad (Gulsh. II, p. 105, 2).

4) پس pas, پَسِ pase, after (adv.).

The form پس by itself is only used in the phrase: فَعَه پس or دَغَه پس, after that (this), otherwise پس takes to itself the Ablative prefix لَه, لَه — پس or پس — لَه, as: لَه فَعَه پس or پس لَه فَعَه, after that.

With the pronominal Formatives رَا, دَر, وَر always the form پس pase is used, as: رَا پس after me\*). پس may also take to itself the Genitive prefix دَ, as: دَ دِی پس, after this. To be noticed is the expression پَسِ شَا behind (one's) back. پَسِ is frequently connected with the prefix پِه — پَسِ, see under پِه.

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\*) پَسِ may also be compounded with the pronominal suffix ئی, so that پَسِ ئی may signify: after him, her, them.

هَس لَه دَوَه دَرِي وَرَخَوُ بَنَكَار تَه رَوَان شَه

After two (or) three days he went out to hunt.

*Tarīḫ-i murassaʿ* (Gulsh. I, p. 48).

5) پورِ pōre, up to; on; over, beyond, across. (adv.).

پورِ by itself is only used with the pronominal Formatives ور, دَر, وَرَا. When رَا پورِ is used as an adverb (on this side), it is usually followed by the preposition پَه (literally: on this side on). With the Genitive prefix پورِ signifies: beyond, as: پورِ دَ لَنَدِي, beyond (on the other side) of the Kābul river. پَه — پورِ, پَه is frequently connected with the preposition پَه, see under پَه.

دَ هوسَتِي پَه بَنَكَر بَرَات دَ وَصَل وَه شَه

چَه رَا پورِ پَه نَدِي دَ نَرَبَدَا شوم

The assignment of meeting was put on the horn\*) of an antelope, when I had gone on this side of the river Narbadā. *Ašraf ḫān* (Gulsh. II, p. 159).

بِيَا لَه پِيغورَه دَ دُيْمَنَانَو آندِپِنَنَه وَكِرِم چَه رَا پورِ بَه خَنَدَا كَا

Further I would dread the taunting of my enemies, that they will laugh at (on) me. *Gulistān* (Gulsh. I, p. 168).

6) پَه pah, in, on, upon; by, with, on account of (Pers. پَه, Pārsī pa).

This preposition has a variety of meanings; on its construction see §. 65, 7. The usual signification of پَه is: in, at, on, as:

\*) I. e. ad calendas graecas.

دِبَهْتَرُو ڀَه ڄَای مَه کَبِیْنَه کِهْتَرَه ڌ رِیْشَمُو ڀَه فِرَخ مَه پِلَوَرَه وَرِی

O inferior one, do not sit in the place of the better ones! do not sell wool at the rate of silk! H'amīd (Gulsh. II, p. 102, 2).

ڀَه further signifies: by, with (denoting the thing or instrument, with or by which any thing is done), as:

جَنکِبَآلِی ڀَه خِیَلُو وِیْنُو بَازِی گَاندِ

یَا مِی فَتَحَ یَا ڀَه تُوَرُو بَه وَرْزَه شَم

The hero plays with his own blood; either I am victorious or I shall be cut to pieces by the swords. Gulistān (Gulsh. I, p. 155).

رُونْد بَهْتَر ڌِی ڇَه ڄَه نَه وِیْنِی ڀَه سَتَرِکُو

نَه ڇَه سَتَرِکِی ڀَه ڀَرِڌِی حَرَم گَا وَآ

A blind one is better, who sees nothing with his eyes, not he who (= than he, who) opens his eyes on another harem. Rah'mān (Gulsh. II, p. 6).

ڇَه ٿِی وِلی زَرغُونِی شِی سَتَه لَوِیَه

ڀَه ڄُو کَس بَه وِیْنِکِی شِی رَا تَه وَآ ڀَه

When its roots grow strong, its trunk great, by how many men will it (the tree) be pulled out? tell me! Gulistān (Gulsh. I, p. 157).

ڀَه may denote the direction, as: ڀَه غَرَه خَتَل, to ascend on a mountain, ڀَه کُوَر نَمَوَتَل, to enter a house, ڀَه کَلِی رَا تَلَل, to come to a village.

With the verbs: to consider, to take for, to exchange for, ڀَه must be variously translated by: as, for etc., as:

خَوَارِی ڀَه خَوَارِی گَنَرَل, to consider wretchedness as wretchedness; ڀَه مَنَت وَر کَوَل, to take for a rose; ڀَه کَل فِیَوَل, to give as a favour.



دَ حَمِيدَ دَ نِیْسَتِی وَیَارَ مَه کِمَه زَرْدَارَه  
دَر بَه نَه کَرَم دَا شَرِئِی پَه دَغَه شَال

O money-man, do not pride thyself on the nullity of H'amīd! I shall not give thee this blanket for that shawl. H'amīd (Gulsh. II, p. 97, 2).

In a similar way پَه must be translated in the following verse:

کَه سِرِی پَه أَصْلَ یَوِی قَرَقِ ئِی دِیرِ دِی  
یَوِ پَه یَوَه دِی یَوِ پَه سَلَه یَوِ پَه زَر

Though men are by origin one, their difference is great: one goes for one, one for hundreds, one for thousands. ʿAbd-ul-qādir ḫān (Gulsh. II, p. 191, 2).

پَه must also be translated by: for, on account of, as:

پَه بَد بَدَان یَادِی

The wicked are remembered on account of the wicked (thing, they have done). (Gulsh. II, 53, 3).

پَه حَبَا شَجَاعَت و کَرَه شَابَاش

On account of their modesty and bravery applaud (them)! (Gulsh. II, p. 46, 3).

پَه signifies also: about, round, as: خَلَفَ پَه نَه هَوَل شَوَل, the people assembled round him (Gulsh. I, p. 161), or with (on), as: پَه آشَنَا پِیَمِش شَوَل, to meet with a friend.

It is a poetical license, if پَه is now and then used absolutely (without a following noun), as:

چَه دَ مَخ خَالِ ئِی پَه وَرَانِی  
پَر مَخ دِ نَه شِی دَ اَوِشِیَو تَل بَارَان مَد

As the mole of his face is spoiled thereby, may not always on his face a rain of tears be collected! Ah'mad Shāh (Gulsh. II, p. 205, 1).

The verbs *دِهَیْدَل*, to understand, *فَهَم کِرَل*, to comprehend, are usually constructed with *دِهَ*, as: *دِهَ دَا نَه دِهَیْدِرِی*, he does not understand this.

Very frequently *دِهَ* takes to itself another postposition or adverb, as: *دِهَ — بَانَد*, on, upon, among, used in the same sense as simple *دِهَ*, e. g. *دِهَ تَا بَانَد مَیْنِ مِم*, I am in love with thee (Gulsh. II, p. 5, 3), *چِهَ دِهَ کَلِی بَانَد رَاغَلَم*, when I came to the village; *دِهَ مَرغَوَ بَانَد تِی بَیاموند شَرَف*, he acquired eminence among the birds (Gulsh. I, p. 167).

*دِهَ سَوَزَانَدُو لَنِمُو دَیاس*, on burning flames (Gulsh. II, p. 52, 2).

*دِهَ — دِیسی* after, to (including the direction to a place), as: *دِهَ شَوَه دِهَ یَار دِیسی زَرَا حَمَا*, my wailing was made after my friend. *دِهَ کُوم لَوْرِی دِیسی حَم*, to which direction shall I go? (Gulsh. II, p. 51, 3); *دِهَ غَم دِیسی بِنَادِی دَه*, after grief comes joy (Gulsh. II, p. 208, 2).

*دِهَ — دِور* on, upon, over, as: *دِهَ خَیَل بَنَاح*, *دِهَ دِورِی دَخَه شَوَه*, this fruit, which was ripened upon its own bough; *دِهَ خَیَل عَالَم دِهَ نِیَلَاب تِی دِور کَر*, he brought his own people over the Indus.

*دِهَ — دِیاس* on, upon, as: *دِهَ سَنَجَاب دِیاس*, to sleep on ermine.

*دِهَ — سَرَه* with, as: *دِهَ زَرَا سَرَه*, with wailing.

*دِهَ — کِشِی* in, on, upon, during, on account of, as: *دِهَ جَهَان کِشِی*, in the world; *دِهَ کَرَم نَوَر نَظَر دِهَ جَام دَ جَم کِشِی*, I shall not cast another glance on the cup of Jamšīd (Gulsh. II,

p. 20, 1); *دِه پنځه ورځې کله تازه وي*, during five days the rose is blooming (Gulsh. II, p. 53, 2); *دِه ما باند پيغور کا ستا دِه عشق*, they abuse me on account of thy love (= my love to thee) (Gulsh. II, 54, 3).

7) *تر* tar, from, out, up to, on, about, as: *تر وره* هرجه دِه زړه ورځې تر خوله, to enter from (= by) the gate; *تر ټي وباسي*, whatever comes into his mind, he ejects from the mouth (Gulsh. I, 153).

*تر* as Ablative prefix is frequently used not only in comparative sentences, to denote the distance of one object from another, but also, where only a relative comparison is alluded to (= against, in comparison to), as:

نرټي تر وينته ده هغه ملا

That waist is more slender than a hair.

چه تر سرو وني هيڅ دي دِه هغه قد و بالا يو

Against which (lit. before, from which) cypress trees are nothing, by that stature and tallness I swear. *Xuṣṣ'āl* (Gulsh. II, p. 56, 1).

هسي يار لرم بنایست ټي تر دا قیاس کره

چه د مشک هوې ټي هيڅ دي تر کا کد

I have such a friend, guess his beauty from this, that scent of musk is nothing in comparison with his side-lock. *Xuṣṣ'āl* (Gulsh. II, 49, 1).

*تر* up to, till, as: *تر اوس*, till now, *تر نیمې ورځې*, till mid-day.

*تر* on, about, at, as:

مَا تَه مَلَا هَه مَشَقَّتْ هَه مَحْنَت بَنَه دَه

نَه حَرَامَه هَمِيَانِي دَ چَا تَر مَلَا

A waist, broken by toil and labour is good, not \*) a stolen purse about one's waist. Rah'mān (Gulsh. II, p. 6).

پَلَار حُضُور تَه وَ بَلَلَه تَر خِپَلْ خَنَك بِي كَنِينَوَلَه

The father called her to his presence, he seated her at his side. Yusuf and Zulaikā (Dorn, Chrest. p. 197).

A similar signification has تَر in the expressions: تَر غَاړَه نِيُول, to seize by (on) the throat, تَر وَيِشْتُو نِيُول, to seize by the hairs.

تَر is also used in such expressions: to become a sacrifice for, to, (on) any one, to devote oneself to (on) any one etc. (just like the Sindhī **तर्**), as:

خَار شَه دَ هَوَا دَ حِرْص خِيَال تَر قِنَاعَت

چَرْتَه مُلْك دَ مِصر چَرْتَه دِه غُلَامَان

The thought of lust and covetousness be sacrificed to contentment! where is the kingdom of Egypt, where the village of the slaves? Rah'mān (Gulsh. II, 24, 1).

دَا هَمَه وَآرَه تَر سِپِين هَرُونِي جَارِ دِي

All these together are a sacrifice to the white mantle. Xušh'āl (Gulsh. II, p. 64, 3).

Similar expressions are: تَر سَر جَارِيَدَل, to become a sacrifice with the head, i. e. to sacrifice one's head; تَر شَا كِرَل, to throw on the back, i. e. to throw behind; تَر پِشُو پَرِيَوَتَل, to fall on (at) the feet.

تَر is very frequently connected with other postpositions and adverbs, as: تَر — پُورِي tar — pōre, up to, until, against (in comparions), before, as:

\*) The words: — 'is good, not', imply a comparison: better than.

تَر خَنَدَا دِوَرِی دِ هِیْتِجِ دِی لَال وَ دُرِ سَتَا دِهَ خَنَدَا دِو

Against (in comparison with) thy laughing are nothing the ruby and the pearl; by thy laughing I swear.

Xuṣṣhāl (Gulsh. II, p. 53, 2).

هَغَه بَنَه آسِ بِي حَلَالِ کَرِ چِه زِه نِه شَم تَر مِیلمِه دِوَرِی بِي دِیْت

He slaughtered that beautiful horse „that I may not become without honour before the guest“. Bābū Jān (Gulsh. I, p. 131).

چاپیر — تَر tar-čāpēr, round about.

تَر — دَلَانِدِ or تَر — لَانِدِ, below, beneath, as:

چِه دَ مَزِکِی مَخِ بِي لَانِدِ وَه تَر حُکَم

رَاشَه وَکُورَه هَغَه تَر مَزِکِی لَانِدِ

Under whose order the surface of the earth was, come, behold, they are under the earth. Rah'mān (Gulsh. II, 38, 3).

دِرِیگُوی تَر خِیلَوِ پِشَوِ لَانِدِ بِنَاخُونَه

He cuts off the branches beneath his own feet.

H'amīd (Gulsh. II, p. 94, 3).

تَر — وِرَآنِدِ tar — vrānde, before, beyond, as:

تَر اُولَسِ وِرَآنِدِ دِی سِی وَرَغِی

He came behind them, before the Ulus (clan).

Tārīḫ-i murassas (Gulsh. I, p. 5).

چِه تَر خِیْلَه حَدَه پِشَه غَزَوِی وِرَآنِدِ

Who puts his foot beyond his own boundary.

H'amīd (Gulsh. II, p. 95, 1).

8) خَاخَه ṭaxah, near to, with, from (postposition governing the Formative).

وَطَنِ بِي پِیانی دِیْت خَاخَه وَرَکَرِ he gave them a residence near

Pānīpat (Gulsh. I, p. 35); بَه تَا خَاخَه وِی it will be with thee;

شیرین خان در خاکه درومی, sweet life departs from him  
(Gulsh. II, 24, 2).

خاکه is also connected with the Genitive prefix د, as:

چه د ما نه رزق زیات د ما خاکه وی  
آمانت غنید بی بدل لره ساتم

What may be with me more than my daily bread, I keep like a deposit for another. *Xuṣṣ'āl* (Gulsh. II, p. 49, 3).

خاکه may also be connected with the Ablative prefix نه and may then signify 'with or from', according to the context.

د مسند لیاقت نه لرم کمین یم  
نه کمینو خاکه ناست په زمین یم

I am not worthy to sit on the cushion, I am low; with the low ones I sit on the ground. *Gulistān* (Gulsh. I, 172).

په ضعیف رعیت باند رحمت کوه  
چه نه غلیم قوی خاکه رحمت و نه ویني

Be merciful to the weak subjects, that thou mayst not see affliction from a powerful enemy. *Gulistān* (Gulsh. I, p. 163).

### 9) حین dine, from.

حین is only used with the pronominal Formatives در, را, و or with the pronominal suffix بی, which coalesces with it. Its usual signification is 'from', 'out', as:

ستا په تللو می ارواح درومی له تن  
یو زمان را حنی مه خه د یار خیال

By thy going my spirit goes from my body; do not go one moment from me, o thought of my friend!

Abd-ul-qādir (Gulsh. II, p. 195, 2).



حَنِ is also used, like ثَر, with such like expressions, as: to sacrifice oneself to or for any, to devote oneself to or for, as:

سَرَوَ مَالِ بَه هَمَكِي حَنِ قُرْبَانِ كَرَم  
زَه خَوَاجَه مُحَمَّد مُرِيد دَ بَنَایَسْتَه وَوُ

Head and property, all I shall sacrifice for him, I, Xavājah Muh'ammad, disciple of the beautiful ones.

Xavājah Muh'ammad (Gulsh. II, p. 117, 1).

10) دَپَارَه dapārah, on account of, for the sake of.

دَپَارَه is always constructed with the Genitive prefix دَ, as:

زَر رَا حَه طَبِیبَ کَه زَه مَرَم دَ خَدَایِ دَپَارَه

Come quick, o physician, for God's sake, otherwise I die.

Xuṣṣ'āl (Gulsh. II, p. 40, 2).

11) دَپَاسَه dapāsah, on, upon, above.

دَپَاسَه is usually connected with پَه or دَ, — دَپَاسَه — پَه or دَپَاسَه — دَ; also with ثَر, دَپَاسَه, ثَر.

کَه بِي يَارَه پَه بَسْتَرِ دَپَاسَه پَرَوَتِ بَم

نَار وُ خَار وُ دَا بَسْتَرِ دَرِي وَارَه تَوَدِي

If I lie on the bed without my friend,  
fire and thorn and this bed, all three are one.

Rah'mān (Gulsh. II, 27, 3).

12) دَنَنَه dananah, within (adv.)

دَنَنَه always requires the prefix دَ, as:

پَه هَوَسِ کَبِي شَوَه غَمَّاجَنَه غَم ثِي وَه دَ زَرَه دَنَنَه

By desire she became afflicted, (but) her affliction was within her heart. Xusuf and Zulaiḫā (Dorn, Chrest. p. 179).

13) سَرَه sarah, with, together (adv.).

سَرَه by itself is seldom used, except with the pronominal Formatives رَا, دَر and وَر, as:

دَ دُنْيَا دَوْلَتِ چِه مَخِ گَا وَ سَرِي تَه  
خَلَقِي وَر سَرَه گَانِدِ يَارَتِي دِهِي

When the wealth of the world turns its face to a man, the people make many friendships with him.

Gulistān (Gulsh. I, p. 171).

سَرَه is usually connected with other prepositions, as:

سَرَه — پَه pah — sarah, with, by.

سَرَه — دَ or سَرَه لَه with.

دَ شَمَشَتَتِي دَ هَوَه لَرَم سَرَه دُوسَتِي وَه يَوُ دَ بَلَه تِي سَرَه دَم دَ  
يَكَا نَكْتِي وَاعَه

A tortoise had a friendship with a scorpion, both breathed together the breath of unanimity.

Kalīlah ō Damanah (Dorn, Chrest. p. 13).

لَه اَوَبَاشَو سَرَه تِي مُوَافَقَت وَ كَر پَه وَ قَت دَ فُرَصَت تِي وَ زِير سَرَه لَه دَوو  
زَهْمَنُو وَوَزِي

He entered into friendship with debauchees and at a given opportunity he killed the Vazīr with his two sons.

Gulistān (Gulsh. I, p. 158).

14) غُنْد (غُونْد) gunde, like, as (Adv.).

غُنْد either requires the Formative of a noun or the Genitive prefix دَ, as:

دَا فَلَكْ كَلَال دَنی سَاژُول اَو مَانَتُول گَا  
دِیِرِ تَبی مَا وَ تَا غُنْدِ پَیْدَا کَرَل هَم فَنَا

This destiny is a potter, it practises forming and breaking;  
many, like me and thee, it has made and destroyed.

Rah'mān (Gulsh. II, p. 5, 2).

زَه دَ نَرَوِیَزَه غُنْدِ اِیْمَانِ بَنَبِیم وَ دَه تَه  
دِی دَ پِیِرِ رَوِشَانِ غُنْدِ دَ کُهر گَا تَلَقِیْن

Like Darvēzah I show to it (the belly) the faith, this one,  
like Pīr-i Raušān, teaches infidelity. *Xuṣh'āl* (Gulsh. II, p. 52, 3).

15) *karah*, with (in the house of), along with.

*karah* either requires the Formative or the Genitive prefix *d*, as:

هَغَه وَقَت بُزُرْگَان دَ کَهَنَه‌و اَو سِیْنِ پِیِرِ دَ قَوْم بُزُرْک گَاهِن کَرَه چَه  
کِیَافَا نُوْمِیْدَه تَوُلْ شَو

At that time the chiefs of the priests and the elders of the  
people assembled in the house of the High-priest, who was called  
*Kayāfā*. *Matth.* 26, 3.

پَه مَهْمَنْدَو کَبِی دَ مَلِکْ سُلْطَانِ اَحْمَد کَرَه تَبی مَسْکَن وَ نِیَو

He took up his abode among the Mohmands, with (in the  
house of) *Malik Sultān Ah'mad*. *Tārīḫ-i murassaṣ* (Gulsh. I, p. 13).

16) *lānde*, below, beneath (adv.), or *da lānde*.

*lānde*, which by itself is not much in use, requires the Form-  
ative, as: *ra lānde*, below me.

چَه آخِر دِ خَایِ دَنی تَوُرُو خَاوَرُو لَانْدِ  
دَ دُنِیَا پَه چَارِ مَه کَرَه اِبْتِهَاجِ

As at last thy place will be under the black earth, do not show alacrity in the business of the world!

Xavājah Muh'ammad (Gulsh. II, p. 108, 1).

تَر — لَانِد, تَر is frequently connected with the preposition لَانِد, see under تَر.

17) لَه, lah, from, out.

This preposition, which is chiefly used to make up the Ablative-case, has a variety of significations.

Its most common signification is 'from', 'out', as: لَه كَوَر, from the house, لَه دَرِيچِي لِيَدَل, to look out of the window.

كَه تَه وَمَرِي تَه بَه لَه كُنَاهُونُو خَلَاص شِي

If thou diest, thou wilt become free from sins.

Gulistān (Gulsh. I, p. 164).

Similar are the expressions: لَه حَق وَيَلَو چپ شَوَل (Gulsh. I, 171), to be silent from telling the truth = to abstain from telling the truth; لَه اُمِيد لَه ژَوْنْدِيَن پَرِيكَوَل, to cut off hope from life = to give up the hope of life; لَه وَيَرِيَدَل, to be afraid of; لَه كَانِي پَه وَيَرَه دِي, he is afraid of a stone; لَه پَتَوَل, to hide from.

لَه signifies 'of' 'about', in such like expressions as:

كَه خَه وَايَم لَه هَاجَرَان وَايَم خَه لَه دِ دَرْدِ بِي دَرْمَان وَايَم خَه

If I say any thing, what shall I say of separation? what shall I say about that incurable pain?

Rah'mān (Gulsh. II, p. 19, 4).

لَه يَوَه مَرْدَم آزارَه حِكَايَت شَوِي دِي

A story has been told of one oppressor.

Gulistān (Gulsh. I, p. 175).

لَه denotes also the ground or reason of an action (on account of, out of), as:

پیشو هم د خان له ویری په پیرانک زغلی

Also the cat, out of fear for her life, dashes upon the tiger.  
Gulistān (Gulsh. I, 162).

بیآ له ناخارتنی ستم گر لره ور درومم

Out of helplessness I run again to the oppressor.  
Xušh'al (Gulsh. II, p. 51).

له when used with a neuter or passive verb, signifies:  
from the part of, from the side of, from, by, as:

لکه نه شی له لیوانو شبانی هسی نه شی له ظالم سلطانی

As from the part of wolves sheep-pasturing cannot be made,  
so from the side of a tyrant government cannot be administered \*).  
Gulistān (Gulsh. I, 161).

لکه ریاکاران کوی چه له خلقونه ستایلی شی

As the hypocrites do, in order that they may be praised  
by men. Matth. 6, 2.

له\*\*) is also used in the sense of 'with' (without following  
سره), as:

په ظاهر له خلقه ناسته په باطن له یاره ناسته

Publicly she sat together with the people, (but) inwardly she  
was reclining with her friend.

Yusuf and Zulaiḡā (Dorn, Chrest. p. 179).

From this signification of له are to be explained such  
expressions, as: له ډک full of (literally: with), موافق له, conformable  
to or with, etc. (cf. §, 184, 5).

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\*) The Hindī and Hindūstānī constructs هونا in the same  
way as the Paštō شول, e. g. هم سی نهین هوتا, I cannot do it,  
literally: from my part it is not done.

\*\*) د, which is often used instead of له, may be used also in  
the sense of 'with', without following سره, but only in poëtry.

§. 175.

### III. Conjunctions.

The conjunctions are either coordinating or subordinating; amongst them there are few proper conjunctions, the rest are adverbs supplying the place of conjunctions.

#### A. Coordinating conjunctions.

These are of four kinds:

##### 1) Copulative.

اَوْ au,	} and.
وَ va	
وَ̂ o	

There is this difference between اَوْ, وَ, and وَ̂ o, that اَوْ and وَ connect words and sentences, وَ̂ only single nouns.

هم ham, also.

هم — هم ham — ham, as well — as.

کَلَه — کَلَه kalah-kalah	} sometimes — sometimes.
گاهِ — گاهِ gāhe — gāhe	

نه — نه nah — nah, neither — nor.

دَ دُنْیَا لَه سُود وَ زِیَانِ خَبَرَنَه وَ  
پَه دِیْدَن سَرَه دِ مَسْت کَرَم بی شَرَاب

I was not aware of the profit and loss of the world; by looking on I was made drunk by thee without wine.

Xavājah Muh'ammad (Gulsh. II, p. 105, 2).



2) Disjunctive.

$\left. \begin{array}{l} \text{كَ kah} \\ \text{يَا yā} \end{array} \right\} \text{or.}$

كَ — كَ kah — kah, whether — or; either — or; the first  
كَ is frequently dropped.

يَا — يَا yā — yā, whether — or; either — or.

هَمَكِي يَبْغَنَبْرَان كَه اُولِيَا وَو

دَوِي يَه مَزَكَه شَوْل ذَهَان دَ مَرَك لَه لَاس

All, whether they were prophets or saints, were hidden in the earth from the hand of death. *Xuṣṣ'āl* (*Gulsh.* II, p. 45, 2).

3) Adversative.

$\left. \begin{array}{l} \text{وَلِي valē} \\ \text{بَلَكَه balkeh} \\ \text{لَيْكِن lēkin} \\ \text{أَمَّا ammā} \end{array} \right\} \text{but.}$

مَگر magar, but (when preceded by a negation), perhaps (interrogatively); except (that).

بَاد تُنَد وَرُو بُوَيِيو تَه زِهَان نَه رَسَوِي

مَگر لَوِي وَنِي كَه بِيخ لَوَرَوِي

A sharp wind causes no damage to small shrubs, but it breaks away great trees with the root. *Kalīlah ō Damanah* (*Gulsh.* I, p. 107).

4) Conclusive.

تَرُو trō, therefore.

$\left. \begin{array}{l} \text{تَكَه tkah} \\ \text{سَكَه skah} \\ \text{وَسَكَه vaskah} \end{array} \right\} \text{therefore; then.}$

چه قرار آرام ٿی وَاړه له ما ډوړ

څکه می ډر مخ اوښی بهیږی لار لار

As he has taken from me all quiet and rest, therefore flow on my face tears in many paths.

Xavājah Muh'ammad (Gulsh. II, p. 109, 2).

§. 176.

**B. Subordinating conjunctions.**

These are:

1) Temporal.

چه čeh, when, as.

څو ټō, as long as.

څو پوره چه ټō pōre čeh, until.

له عراق چه تریاق وړ ته را درومی

مار چپچلی به د مرک ډیاله و شومی

When the taryāq from ʿIrāq comes to him, the snake-bitten will drink the cup of death. Gulistān (Gulsh. I, p. 170).

څو نیت د بڼه عمل سره جوړ نه شی

عبادت طاعت ٿی وَاړه دی خلاف

As long as the will does not fall together with good actions, all his worship and obedience is falsehood.

Xuśh'al (Gulsh. II, p. 47, 3).

هس له دی به می نه وینئ څو ډوړی چه د واټی مبارک دی راتلونکئ

په نوم د خداوند

After this ye will not see me, until ye say: blessed is he that is coming in the name of the Lord! Matth. 23, 39.

## 2) Comparative.

لَکَہ چَہ lakah, lakah čeh, like, like as (corresponding to هَسی, so).

گَنرَہ ganrah, as if (properly Imper.).

جَدائی دَ مَا پَہ زَرَہ کَا هَسی چَار  
لَکَہ بَارِئِی پَہ تَارُو یَا پَہ دُرَاج کَا

Separation treats my heart so, as the falcon treats the black partridge or wood-cock. *Xuṣṣ'āl* (Gulsh. II, p. 34, 2).

خَہ کَرَم لَاس وَ نَسْت مِی نِشْتَه قَلَنَدَرِیم  
گَنرَہ مَا بَہ دُنِیَا وَ بَارَکَہ کُلَّ

What shall I do? I have no hands, I am a Qalandar, as if I had lost the whole world at play. *Xuṣṣ'āl* (Gulsh. II, p. 49, 1).

## 3) Conditional.

کَہ kah, if.

مَکَر magar, if not, except.

کَہ دَ بِنِکَلِیَو دَ بَدَن مِیَنَه کُنَاہ دَہ  
سَکَہ خُوشَاکَال خَتَک دَرَسْت عُمَر جِنَايَت کَا

If love of meeting with the fair ones is sin, then *Xuṣṣ'āl*, the *Xatak*, commits sin all his life-long.

*Xuṣṣ'āl* (Gulsh. II, p. 35, 2).

زَہ خَوَاجَہ مُحَمَّد تَمَام پَہ کُنَاہ دُوب دَم  
مَکَر وَ مِی کَاوِی خُدَاي لَہ دِی دَرِیَاب

I *Xavājah* Muh'ammad am quite drowned in sin, if God do not draw me out from this ocean.

*Xavājah* Muh'ammad (Gulsh. II, p. 106, 1).

#### 4) Concessive.

کہ kah, although.

کہ ہر خوشو kah harṭō	} as much as; though.
ہر خوشو harṭō	

اگرچہ agarčeh, (اگرکہ agarkeh) though (Pers.).

ن ختہکو سپی بہتر تر یوسف زیو

کہ ختہک دی ہم نہ خوئی تر سپی بی کار

The dogs of the Xataks are better than the Yusufzīs, though the Xataks also are in temper more lazy than dogs.

Xuṣṣ'āl (Gulsh. II, 71).

کہ ہر خوشو بہ خندیدلہ ہم لہ شرم موسیدلہ

یہ خندا کنبی عجب ویر شی کہ دانا سمری پر خیر شی

Though she used to laugh and also to smile out of modesty, In her laughter a wonderful grief is expressed, if a wise man looks upon her. Yusuf and Zulaiḫā (Dorn, Chrest. p. 217).

#### 5) Final and Consecutive.

چہ čeh \*), that, so that, in order that.

نہ čeh nah, so that not, lest.

ور شہ مالکہ نہ بہا راورہ چہ بدرسمی و نہ شی

Go, bring salt for money, lest it become a bad custom.

Gulistān (Gulsh. I, p. 174).

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\*) Instead of چہ the Persian کہ (which is etymologically identical with چہ) is also sometimes used, especially in poëtry.

6) Causal.

چه čeh, (because), as (Lat. quum, quoniam).

تر اوس کوری ده سترکو تورو چه ملک ټی ونیو شاهانو زورو

Until now he looks with his black eyes, because (as) his kingdom was taken by other kings. Gulistān (Gulsh. I, p. 154).

# IV. Interjections.

## §. 177.

Besides the proper interjections the Paštō uses also some adverbs and substantives as interjections. The most common of them are:

آخ āχ āχ } well! well done!  
آخښ āχš }

آری arē, yes.

آفرین āfarīn, well done! bravo!

الغيات alyiā, alas!

او ā } oh! hollo!  
ای ai }  
آیا ayā }

توبه tōbah, for shame! fy! توبه له, fy upon!

جگي jigī jigī, o dear!

چخ cix } begone! away!  
چاخه cixah }  
چاخي cixē }

خَوُ χō, certainly.

خَيْرَ χair, well (but always with a certain restriction and therefore often in the sense of a polite negation).

دَرِیَغَ darēya (or drēya), alas! lack-a-day!

سَخَ saχ, blessed! happy! (سَخَ دَ happiness of).

شَابَاسَ šābās, well done! bravo!

زَوُ žō, (oath) by, as: خُدَايِ زَوُ, by God; دِهَ تَا زَوُ, by thee (I swear by thee), or: زِهَ دِهَ تَا زَوُ, I swear by thee.

کَشَکِ kāške (or کَشَکِ), would to God that!

نَه nah, no.

وَاهِ vāh vāh, very well! excellent!

وَايِ vāe, alas!

هَای hāe	} alas! woe!
هَای هُوِي hāe hūe	

هُو hō, yes.

هَه hah, indeed, really!

هَی هَی hai hai, alas! dear!

زَه خَوَاجَه مُحَمَّد مَرَم غِلَاجِ مِي کَانَدَرِئِي

جِکِي جِکِي طَبِيبَانُ الْغِيَاثِ

I Xavājah Muh'ammad die, give me a medicine, o ye dear physicians! alas! Xavājah Muh'ammad (Gulsh. II, p. 107, 2).

سَخَ دَ عَارِفَانُ چِه دَ يَارِ دِهَ يَادَ مَشْغُولِ دِي



Happy are the knowing ones (= Sūfīs), who are occupied with the remembrance of their friend. Idem. (Gulsh. II, p. 118, 2).

چِه تَر حَآن ډِه تَا مَیْن یم زِه خوشحال خَتَک ډو

That I love thee more than myself, I Xušh'āl, the Xatak, swear it.

## The Syntax.

We divide the Syntax into two parts, the analytical and synthetical. The analytical part describes the use and construction of the several members of a sentence, the synthetical their conjunction to a sentence or sentences.

### I. The Analytical part.

#### I. The noun.

##### §. 178.

##### 1) On the noun generally.

The Paštō is possessed neither of a definite nor indefinite article and the noun may therefore be, according to its position in the sentence, definite or indefinite; only proper names or such specific nouns, as sun, moon etc. are definite by themselves. If a generic noun is to be rendered indefinite, the numeral adjective ډو 'one' is put before it, as: ډو سَرَى, a man (who is not nearer described or mentioned before).

ډو بادشاه ډِه کښتۍ کښې ناست وه ډو مړتۍ عاجمۍ هم ور سره ډِه  
خښت حاضر وه

One king sat in a boat, a Persian slave also was present with him in his service.

§. 179.

2) On the use of the gender.

The Paštō uses only two genders, the masculine and feminine. With reference to the use of these genders it is to be noticed:

1) Substantives, which denote inanimate objects, often use both genders; in this case the masculine implies the idea of greatness, the feminine that of smallness of the object, as: داند dand m., a (large) pond, دانداه dandāh, f., a (somewhat smaller) pond.

2) With reference to the lower species of animals the feminine is often used to express the generic idea, as: پيشو s. f., cat (generally), کوتره kautarāh, s. f., pigeon, بيزو bīzō, s. f., monkey.

3) The masculine of adjectives and participles is often used in the sense of a neuter (or impersonally).

دَا خَوَانِي نَه چِه چِه آروي يَا ئِي وِينِي  
نَه لِيْدَه نَه آروِيْدَه شِي يَه پِيْرِي كِنِي

It is youth, where thou hearest and seeest something, it is not heard nor seen (= one cannot hear etc.) in old age.

Rah'mān (Gulsh. II, p. 20, 2).

The adjective in the masculine (= neuter) may therefore, like a substantive, subordinate another noun, as:

آمْدُ شُد ئِي تَر صَبَا هَم كَرَنْدِي دِي  
نَاجِرِيَه مِي كَرِه نَ دَوْر كَرَم وَ سَرْد

Their coming and going is swifter than the morning breeze; I have experienced the warm and cold of the time. Ašraf xān (Gulsh. II, p. 155, 2).

Also the Plural of masc. adjectives is now and then used in the sense of a neuter, especially when a plurality is implied, as:

مُهَيَّا وَرَتَه هَر خَه وو چِه د دَه وو د بَل نه وو

All was prepared for him, what he had, another had not.  
Yusuf and Zulaiḡā (Dorn, p. 174).

تَر صُورَتِ ثِي د سِيَرَتِ خُوبِي أَفْصَل دَه

تَر ظَاهِرِ ثِي د بَاطِنِ خَوَاوَه بِسِيَارِ دِي

The beauty of her conduct is more excellent than that of her body, the sweet (things) of (her) heart are more than those of (her) appearance (= body). *Xuṣṣ'āl* (Gulsh. II, p. 84, 3).

4) Also the feminine of adjectives and participles, as well in the Singular as in the Plural, is used in the sense of a neuter, in which case چَار (or Plur. چَار), thing, affair is to be supplied.

وُ ثِي وَيَل يَه مَا لَازِمَه دَه چِه لَه تَا نه بِيْتَسِمَا مُوَمَمِ اَو تَه مَا لَه رَاخِي

He said, it is necessary for me, that I obtain baptism from thee, and thou comest to me. *Matth.* 3, 14.

نَادَانَان بِي غَمَه خُوب يَه ذَرَاغَتِ كَا

يَه هَوْنِيَارُو بَانِدِ رَاشِي صِل دُشْوَارِ

The ignorant sleep without grief in rest, on the intelligent come hundred difficult (affairs). *Xuṣṣ'āl* (Gulsh. II, p. 43, 1).

د خَانَ سَرَه ثِي هَم كِي د بَهْرَامِ سَرَه ثِي هَم كِي\*)

He had connexion with the *Xān* and also with *Bahrām*.  
*Tārīḡ-i murassaṣ* (Gulsh. I, p. 50).

§. 180.

### 3) On the use of number.

1) Nouns, which are borrowed from the Arabic and which are in the so-called broken Plural, may in *Paṣṭō* be constructed

\*) Supply: چَار, he had dealings with. —

as Singulars or Plurals. The broken Plural **مَلَائِك**, angels, (Sing. **مَلَكَة**) retains the fem. gender, though the fem. termination be dropped.

خَو کَال خَشِی ۛ فَرَاغَت ۛ کَابِل تَبِیر کَرِه دَوْلَتَمَنَد شَوْل مَال تَبِی ۛ  
شَه اَوْلَاد تَبِی ۛ ۛ ۛ ۛ

The *Xašīs* passed some years in rest in *Kābul*, they grew wealthy, their property increased much and their children became numerous. *Tārīḫ-i murassaʿ* (Gulsh. I, p. 6).

When the broken Plurals are put in the Formative, they usually take the Plural Formative affix **و**, as:

بَیْتُ اَلْمَالِ لُقْمَه ۛ مَسَاكِينُو ۛ ۛ طَعْمَه ۛ اٰخْوَانُو شَیَاطِیْنُو

The treasury is the morsel of the poor and not the food of the devil's brothers. *Gulistān* (Gulsh. I, p. 166).

2) The Plural **جَانَان** has, as in Persian, a Singular signification, friend, from which even a feminine **جَانَانَه**, female friend, sweetheart, is again derived, as if it were a Singular.

3) A number of nouns imply a plurality and are therefore constructed as Plurals, without taking a Plural termination in the Nominative, but in the Formative they always take the Formative affix **و**, as: **زَهْرُو** poison, **دَ زَهْرُو**. Some proper names of nations, tribes etc. are also treated as Singulars and Plurals, as: **خَتَک** *Xatak*, a *Xatak* and *Xataks*, **مُغَل**, a *Muyal* and *Muyals*, etc.

#### §. 181.

#### 4) On the use of the cases.

##### a) The Nominative.

1) The Nominative is used, instead of the Genitive, as apposition, if a part of a whole is to be designated, as: **نَوْ خَاخَتِی** **اَوْبَه**, a drop (of) water. Similarly to nouns, which denote a

number, measure, weight, kind, species etc., the nearer definition is coordinated in the same case as apposition; e. g.

چِه ڀَوَه ڪَاسَه اَوَبَه چَمَاجَه شَوَنبَلِي وَي

نَ فَقِير ڪَرَه ڦَلَه اَڪَرَه شِي سِيپِنَه

When there is a cup of water and a spoonful of buttermilk, it becomes in the house of the poor a white pap. Gulistān (Gulsh. I, p. 183).

پَتَوَل نَ حَآنَ ضرور دي ڪَري بَوَه

ڪَه دَوَه ڊِر ڪَنزَه شَرِئِي وَي يَا ڪِرَبَاس

Thou must needs cover thyself, though it be (only) two or three yards of a blanket or of linen. Xavājah Muh'ammad (Gulsh. II, p. 111, 2).

ڀَه شِڪَنَاجَه ڪَنبِي ٿِي رَا بِنَڪَه ڀَه اَنَوَاعَوَ عِدَا ٻُونَوَ ٿِي مَر ڪَر

He stretched him on the rack and killed him by different kinds of tortures. Gulistān (Gulsh. I, p. 174).

2) The Nominative (or absolute case) is also used to express duration of time (how long?) as well as the point of time (when?). In a similar sense ڪَآي place, with a demonstrative pronoun is used (without a preposition), as: ڊِي ڪَآي, in this place, here (Persian likewise اِيِنجا); so also: ڊَوَارَه لَوَرِيَه, on both sides.

سِيَوَ اَوَه پِيَرِئِي ڦَسِي بَادشَاهِي وَه

چِه ڀَه ڏَوِي ڀَوَرِي ڏَرَسَت خَلَق وَه حَيْرَان

Six (or) seven generations endured their kingly rule, that all the people were amazed at them. Xušh'al (Gulsh. II, p. 51, 3).

قَضَا ڦَعَه ڪَال بَارَان نَ ڀَشڪَال وَ شَه

By chance that year rain fell in July — August\*).

Tārīḡ-i murassa3 (Gulsh. I, p. 5).

\*) On ڀَشڪَال see App. I.



وَقْتُ دَ غَاثِبَتِ اَنَّمَه وَرَخ بِسْكَار تَه وَوَارَن شَه

At the time of the forenoon, on the eighth day, he went out for hunting. Bahrām, V. 55.

3) The Paštō uses the Nominative absolute in the same sense as the Latin uses the Ablative absolute.

a) With the Nominative a participle perfect\*) is connected and the sentence thus formed loosely subordinated to the main sentence. E. g.

هَه مَحْنَتِ مِي يَو رِيَاضِ جَوْرِ كَا هَه دَقَر  
لَا مِي كُل بُوِي كَرِي نَه حِينِي سَوَا شَوَم

With labour I had laid out a garden in the world; the rose not yet having been smelled by me, I was separated from it.

Xuṣṣh'āl (Gulsh. II, p. 159, 3).

زَه بِي غَم خُوب كَرَم هَه پَاسْتَه بَالِيَن سَرِيَنِي  
پَرِيَوَاتَه هَه كُور كِنِي چَه خَمَا وَوَهَم بَالِيَن

Shall I sleep without grief, the head being placed on a soft cushion, after my bed-fellows have fallen into the grave?

Xuṣṣh'āl (Gulsh. II, p. 52, 3).

كَلَه وَوِي كَلَمِي ذَبْتِي كَلَه مَوْر تَر حَلَقَه دَك

Sometimes he is hungry, the entrails being fastened together, sometimes he is satiated full up to the throat. H'amīd (Gulsh. II, p. 93, 3).

b) An adjective also may be joined with the Nominative absolute and the subordinate sentence thus formed may be translated by: „with“. E. g.

د تَهَمَت لَه غَم پَرَوَت مَم سَتَرَكِي پَتِي  
زَه لَه شَرَم چَا تَه غَب كَتَلِي نَه شَم

Out of grief at the calumny I am prostrate, the eyes shut (= with closed eyes); out of shame I cannot openly look at any one. Xavājah Muḥammad (Gulsh. II, p. 114, 4).

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\*) The participle preterite (in the Aorist, with the prefix و) is also now and then used.



اوس همه ډر تورو خاورو کښي ډراته دي  
چه کړي پکړتي سواره وو ډر آسونه

Now all are prostrate on the black dust, who (with) crooked turbans were riding upon horses. Idem (Gulsh. II, p. 115, 3).

c) A substantive (without an accompanying participle or adjective) may be put in the Nominative absolute, but this is rather to be considered as an elliptical sentence.

هر ستم چه په ما کا همه روا دي  
خو يو ځل د مسته وه دري مخ رات

Every oppression, which she inflicts upon me, is proper, certainly, once the drunken one should stand, the face (turned) towards me. Ašraf χān (Gulsh. II, p. 154, 2).

ښځه د خځام پوزه په لاس مخ و کور ته روانه شوه

The wife of the barber, the nose in her hand, the face towards her house, went away. Kalīlah ō Damanah (Gulsh. I, p. 113).

#### §. 182.

##### b) The Accusative.

The Accusative is outwardly not differing from the Nominative and can only be known from the signification of the verb. Verbs signifying: to make, to choose etc. may govern a double Accusative, one referring to the object and the other to the predicate, as:

زور د ځوانه ښځه نه کا که ټي گاند  
فکر بويه چه نه ښه ځايه وي بار

An old man should not make a young woman his wife, and if he make her (his wife), he must take care, that she be from a good house at least. Xušh'al (Gulsh. II, p. 41, 2).

§. 183.

c) The Instrumental.

1) The Instrumental is referred to persons and things, by which an action is done. It is usually connected with the past tenses of transitive and causal verbs, but also with intransitive verbs (of a passive signification) through all tenses.

فِرَاقِ قَرَجَرْتَه لَنَبِي دِي لَكِيدَلِي  
لَكِه لُونَد لَرَكِي يَه اَوَر يَبَنِي خَو زَارِ

By separation everywhere flames are applied; how long wilt thou wail like damp wood thrown into the fire? *Xuṣh'āl* (Gulsh. II, p. 43, 2).

كِه دَ بَاز غُنْدِ مِي كَنْبَت يَه غُرُونُو كِيرِي  
بَنَكَار مِي هَم شَوِي بَنَایِسْتَه زَرَكِي تَمِينِ

Now and then I wander about in the hills like a hawk, beautiful and precious partridges were also made my prey. *Xuṣh'āl* (Gulsh. II, p. 54, 2).

2) The Instrumental is also now and then used to express time generally, as: *وَرَخُو شِپُو*, by days and nights.

تَر دَا هَسِي عُمَر نَه عُمَر بَهْتَر دِي  
چِه تِيرِيرِي وَرَخُو شِپُو يَه جَنَر خُونِ

Better is death than such a life, which is passed, days and nights blood (being) in the liver. *Xuṣh'āl* (Gulsh. II, p. 52, 2).

§. 184.

d) The Genitive.

1) As regards the position of the Genitive, it is usually placed before the governing noun, though it may also follow it.

چِه اُمِيد يَه عِمَارَت دِ دُنْيَا كَا دَ كَاغَد يَه كِبَنَتِي سِير دَ دَرِيَا كَا

He who puts his hope on the fabric of this world, makes a journey of the sea in a boat of paper. *Rah'mān* (Gulsh. II, p. 20, 4).

2) The Genitive expresses possession, ownership.

چَا بُیِ نُوْم رَا تَه وَآ نَه خِسْت چِه دَ چَا دِی  
مَنَارِی مِی دِیْرِی وُ لیدی وِلَایِ

Many towers I have seen standing, nobody has mentioned their name to me, whose they are. *Xuṣṣh'āl* (*Gulsh.* II, p. 43, 2).

تَا وِ چِه غَم مَه کَرِه نَوْر زَه سَتَا دِم تَه دَ مَآ

Thou saidst: do not grieve any more, I am thine and thou art mine. *Xuṣṣh'āl* (*Gulsh.* II, p. 34, 4).

3) The substantive verb joined with the Genitive expresses different relations:

a) a quality may thereby be expressed, سَرِی a man, being supplied as governing noun to the Genitive; e. g.

تُرَانِی خَوْدَ جَنَآجَالِ دِی دَ دِرْخَاش  
دِرَوغْزَن سَوُکَنْد خَوَارَه بُهْتَان تَرَاش

The *Turānīs* are indeed (men) of strife and war, lying, swearers, slanderers. *Xuṣṣh'āl* (*Gulsh.* II, p. 46, 3).

کُنَاه کَار خَوَاجَه مُحَمَّد لَه خِیَلَه مِیْنَه وَر کَرِه  
چِه هَمِیش وِی سَتَا دَ ذِکْر دَ تَنَا حَافِظ

Give to the sinful *Xavājah* Muh'ammad thy own love, that he may always be (a man) of thy remembrance and praise\*), o preserver! *Xavājah* Muh'ammad (*Gulsh.* II, p. 113, 2).

b) According to the context کَار, work, business or خَیْرِ, thing, may also be supplied as governing noun, if the Genitive refer to inanimate objects.

شَدَنِی دَر بَآنِد وُ شَوُ کَه دَ کَک وُه کَه دَ لَک

What was to happen has happened to thee, whether it was (a matter) of a straw or of a hundred thousand. *H'amīd* (*Gulsh.* II, p. 93, 3).

\*) I. e.: that he may always be occupied with.

هَرَه خَار لَه خِيَلَه وَقَت سَرَه زِيْب كَا  
سِيْبِيْن وَيَسْتَه نَه دِي دَ خُنِي دَ خَمِيْثِي

Every thing agrees well with its own time, white hair is not (the thing of = does not agree with) a side-lock and a top-knot. H'amīd (Gulsh. II, p. 142, 2).

4) The Genitive expresses the material, of which any thing consists or is made; e. g.

دَك دَ زَهْرُو كِرْزُوِي دَ زَرُو طَاس

She passes round a golden cup full of poison.

Xavājah Muh'ammad (Gulsh. II, p. 111, 2).

5) The Genitive may be either a subjective or objective Genitive, that is, it may either express the object, that is acting or to which any thing belongs, or it may express the passive object, to which the action is referring.

لُوِي هَلَك دَ مِصْر وَاَرَه وَّلَا رُوُو دَ نِيْل يَه غَاَرَه

All, the great and little of Egypt stood on the bank of the Nile.

Yusuf and Zulaiḫā (Dorn, Chrest. p. 214).

نَه لَه مَا دَ مِيْنِي خُوِي خِي دَ بُتَانُو  
نَه دَ جَوْر دَ جَفَا رَسْم لَه دُوِي لَاَر

Neither passes from me the disposition of love to the idols (= fair ones), nor has the habit of tyranny and oppression gone from them (left them). Xušh'al (Gulsh. II, p. 84, 3).

6) A number of adjectives is constructed with the Genitive (or, according to §. 174, 17, with the Ablative), such as: دَك دَ, full of, مَخِي دَ, equal to, مُنَاسِب دَ, becoming, conformable to, مُوَافِق دَ, according to, پَسْنَد دَ, agreeable to, بَرَابَر دَ, equal to, etc.

§. 185.

e) The Dative.

1) The idea of the Dative is expressed by different prefixes and postfixes, as shown already in §. 65, 5\*). The prefix و, without following تَه or وَتَه, is now-a-day antiquated and only found in poetry.

چِه سَرِی وَ بَل خَه وَرَكه بِيَا تِي آخِلِي  
تَه خَو خُدَايِ تِي بِيَرَتَه نَه آخِلِي دَاڤَه

If a man gives any thing to another, he takes it again; thou indeed art God and doest not take back (thy) gift. Xavājah Muh'ammad (Gulsh. II, p. 118, 1).

Besides the usual signification of the Dative the following special applications of it are to be noticed:

2) The Dative expresses a relation to the remote object, which may be translated by: to, for, at; e. g.

حَاجَت نَه لَرِي دَ نَوَر چَا وَ يَارِ تِي تَه  
لَه هَغَو سَرَه چِه يَارِ دِي رَب خُمَا

Those, with whom my Lord is friend, do not stand in need of (have no necessity for) the friendship of others. Rah'mān (Gulsh. II, p. 3, 1).

زَه وَ زَاعِدَانَو حَيْرَان يَم دُوي وَ مَا تَه

I am amazed at the hermits and they at me. Rah'mān.

دَ وِيشَتَلِي وَ صِدَاحَت وَتَه اُمِيد شِي  
دَ پَرَهَار چِه خَه كَمِي وَشِي لَه رِيَم

---

\*) When the Dative is immediately followed by a Genitive, the Dative postfixes may be placed after the Genitive, as: مَرغَانَو دَ هَوَا لَرَه جَالِي شَتَه, the birds of the air have nests (Matth. 8, 20).

There is hope for the recovery of a wounded, if the matter flows a little less from the wound \*). *Xuṣṣh'al* (*Gulsh.* II, p. 50, 2).

The Dative expresses therefore the direction to a place, as:

آدم خیلو سره زه ډه تیراهه راغلم  
نور رخصت ور کړی و خور ډه زړه خوړیدم

With the *Ādam-χēlīs* I came to the *Tīrāh*; then they (the *Ādam χēlī* maids) were dismissed (by me)\*\*) to *Xvarāh*, hurt in the heart. *Xuṣṣh'al* (*Gulsh.* II, p. 54, 2).

3) The Dative is often to be taken as *Dativus commodi*: for, for the sake of, on account of.

بادشاه د هغه له خون تیر شه وزیر ته ټی مغاف کړ

The king spared his blood and pardoned him for the sake of the *Vazīr*. *Gulistān* (*Gulsh.* I, p. 158).

توره چا وته ترم چه زه ملنک شوم

For whose sake should I gird on the sword, as I have become a *faqīr*? *Xuṣṣh'al* (*Gulsh.* II, p. 68, 2).

4) The Dative is now and then used to express a point of time, as: شپې ته, towards night, at nightfall (*Hindūstānī* likewise رات کو).

زاهد وړاند روان شه شپې ته یوه ښهر ته ورسیده

The hermit went on; towards night he came to a town.

*Kalīlah ō Damanah* (*Gulsh.* I, p. 111).

Note. On the use of the Ablative, which is expressed by the prefixes له, تر and د, see §. 174, 17. 7. On the Locative, which is circumscribed by the prefix ډه — کښې, etc., see §. 174, 6.

\*) Literally: if a diminution is made from the matter of the wound.

\*\*) The text is no doubt defective; it should be read: etc. نور می.



§. 186.

f) The Vocative.

When a noun is compounded with another (either by means of the Pers. *يَا* *إِصَافَت* or by the copula *ō*) final *a* or *ah* (the sign of the Vocative) is only added to the latter noun, as:

اَيَّ جَانِ مَنْ دَ خُودِ كَرْدَه خَه تَدْبِيرِ دَيِّ

O my soul, what advice is there for what one has done himself?  
Kalīlah *ō* Damanah (Gulsh. I, p. 110).

§. 187.

II. Comparison of (adjectives and of) whole sentences.

The way, in which the comparison of adjectives is circumscribed, has been already shown in §. 93. Here we have to add, how the comparison is expressed, which does not refer to a single object in the sentence, but to the whole sentence. This is done in a twofold way: the sentence, which is to be compared with another, is either subordinated to the main sentence by means of the conjunction *چِه*, that, the comparison itself being already expressed in the main sentence by *تَرِ هَغَه*, before that, that —; or the comparison is expressed by coordinating the sentence to be compared to the other sentence, the difference between both sentences being pointed out by rendering the second (coordinate) sentence negative. E. g.

تَرِ هَغَه چِه خُشَك طِينَتِ دَ سَاحِلِ وَيَنَمِ  
لَكَه مَوْجِ آوَارَه يَه دَرِيَا خُونِ يَمِ

I like it better wandering about the ocean like a wave than that I see the dry ground of the shore\*). Kāzīm ḡān šaidā (Gulsh. II, p. 141, 3).

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\*) Literally: Wandering on the ocean, like a wave, I am happy before that (*تَرِ هَغَه*), that I see etc.

يَوْنَفْسَ دَ خُذَايَ يَه يَادَ كِبِي اُولَى تَر دِي  
نَه دَ دَرَسَتْ جَهَان دَوَلَّت يَه دَا دُنِيَا

One breath in remembrance of God is better — not the wealth of the whole world in this world (i. e. is better than —). Rah'mān (Gulsh. II, p. 7, 2).

زَهْرَبَنَه دِي چِه يَه صَلَاح يَه صَلَاح دِي  
نَه شَكَرِي يَه فِتْنَه وَ يَه غَوَا

Good is poison, which may be (joined) with peace and concord — not sugar with sedition and uproar. (i. e. Better is poison — than). Rah'mān (Gulsh. II, p. 6).

§. 188.

### III. Construction of the Numerals.

1) When a numeral (above one) is joined with a masc. noun denoting an animate object, the noun is usually put in the Plural, but it may also remain in the Singular.

يَه خِيَل كَوْر كِبِي بَه دَوَه وَرَوَنَه سَرَه نَه دِي  
چِه يَه زَرُو كِبِي فِتْنِي نَه كِرِي هَزَارِ\*)

In their own house there will not be two brothers together, who have not in their hearts a thousand quarrels. Xušh'āl (Gulsh. II, p. 43, 1).

دَ عِيَسَى يَوُولَس زَوِي وَو

ʿĪsā had eleven sons. Tārīḫ-i murassas (Gulsh. I, p. 5).

Such nouns, as are collective, remain unchanged in the Nom. Plural.

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\*) هَزَارِ, for the sake of the rhyme, instead of هَزَارِ.

خَلَوِیَسْت زَرَه مُغَل شَوْل تَار پَه تَار

Forty thousand MuyaIs were scattered to the wind.

Xuṣṣh'al (Gulsh. II, p. 71).

Other masc. nouns, which denote inanimate objects, are either put in the Plural or they take the Plural termination ah (a), when ending in a consonant, or they remain in the Singular, as:

کَالُوَفَه or: لَس کَال, ten years, هَزَار مَنَه, a thousand maunds.

پَه عِیْش رَنک بَه خَلَاص نَه شِی لَه مَرَمِی

کَه چَاپِیر تَر خَانَ اَوِیَا زَرَه حِجَاب کَر

In no wise wilt thou escape from death, though thou make round about thee seventy thousand screens.

Xavājah Muḥammad (Gulsh. II, p. 110).

2) Fem. nouns, denote they animate or inanimate objects, are, as a rule, put in the Plural; they may remain in the Nominative, even when preceded by a preposition, though it is more according to rule, that after a preposition the Formative (Plural) follow, e. g. پِنَاخَه وَرَخِی, five days, پَه پِنَاخَه وَرَخِی or پَه پِنَاخَو وَرَخَو, in five days. It is seldom the case (and chiefly in poetry), that the Singular of a fem. noun is used with a numeral.

پَه هَغَه آوَان کِنِی زَر رَوِیَمِی وَاجِبِی دَ یُوسُف زِیَوِی پِنَاخَه تَوِری شِیَر

تَوِری بَه دَ کَالَه پَه سَر یَا دَ قَلِی پَه سَر پَه مُوَافِق دَ قِسْمَت بَه

پَه دَوِی وَر تَلِی

In that time a thousand Rupees were incumbent (as taxes) on the Yusufzais, five Tōrah (or) six Tōrah \*) on the head of a family or on the head of a plough used to come on them, according to the share. Tārīḫ-i murassas (Gulsh. I, p. 18).

دَ هَر مُکَل تَنَّا صِفَت کَا پَه زَر زَبَه

پَه دَا بَاغ کِنِی چَه غَوَغَا دَه دَ بَلِیَلَو

\*) The تَوَرَه is a copper coin worth about one penny.

With a thousand tongues they praise every rose in this garden, when the noise of the nightingales is (raised).

*Xuṣṣh'al* (Gulsh. II, p. 55, 3).

3) As regards the use of the ordinals it is to be observed, that in mentioning the years of an aera the cardinals are employed, as in English, but in fixing the month or day the ordinals are made use of.

سَنَ دَ هَاجَرَتِ اَتَصُو پِنَاخَه وَيشْت وَه خورلسم كال دَ بَابَر دَ كَابُل دَ  
فَتَحِ وَه يَه تَسَاخِيرَ دَ بَا جَوَرِ رَاغِي

It was the year of the Hijrah eight hundred and twenty five, the fourteenth year since the conquest of Kābul by Bābar, that he came to the subjugation of Bājaur.

*Tārīḫ-i murassaṣ* (Gulsh. I, p. 19).

§. 189.

# IV. Use of the Pronouns.

## 1) The personal pronouns.

In connexion with a verb the personal pronouns are only used, when a person is to be rendered pronominent or when a contrast to another person is to be pointed out. But also in the absence of either of these two cases the personal pronoun is put at the beginning of the sentence, when the verb is not immediately following, in order to point out the subject.

تَه خَمَا يَه زَرَا نَرُم كُورُم نَه تُي  
زَه شوم سَتَا يَه غَم كِشِي وَرِيَت لَكَه نِينَه

Thou art not soft nor warm by my wailing, I became roasted by thy grief like roasted grain. *H'amīd* (Gulsh. II, p. 101, 2).

كَه لَه غَم يَه اَمَان نَه يَم هَرَمَكُر  
زَه دَ عَشَق يَه كَار پَنِيَمَان نَه يَم هَرَمَكُر

Though I am never safe from grief, yet I never repent of a love-affair. *H'amīd* (Gulsh. II, p. 86, 2).

## 2) Demonstrative pronouns.

Their signification and use has already been generally treated in §. 103; here it is to be added, that the demonstrative pronouns may also be used in a local sense, e. g.

پاتوسړي نه شول چه دا کړزي دام وددی

Men were not left, those who walk here about, are wild beasts. *Xuṣh'al* (Gulsh. II, p. 40, 2).

چه زه کرم هغه ده شی هغه ملک هغه عالم دی

What I do, that does not come to pass, (and yet) there is the country, there is the people (i. e. country and people are the same). *Idem* (Gulsh. II, p. 68, 4).

## 3) Interrogative pronouns.

These are employed not only in direct but also in indirect questions, as:

څو قوت د د عذاب دی را ته وایه

Tell me, how much strength thou hast to endure torment?  
*Xavājah Muh'ammad* (Gulsh. II, p. 111).

When څه what? is repeated in an interrogatory sentence, it is implied thereby, that there is no real difference between the two questions, as:

څه وبت و ته سجده څه و دنیا ته

بت پرست دی پرستار د دنیا

What is bowing down to an idol, what to the world? the worshipper of this world is an idol-worshipper.

*Rah'mān* (Gulsh. II, p. 9, 2).

## 4) The relative pronoun.

The relative pronoun only indicates the relation and the number and case, in which the relative should logically stand, must be taken up by a following personal pronoun (usually the pronominal suffix ټی), except when the relative is in the Nominative.



چِه وَفَا وَرَخَاخَه نِه وِی سَرِی نِشْتَه  
تَر هَغَه نِه یَه وَفَا کِنَبِی بَهْتَر سِیِّ دِی

With whom there is not fidelity\*), he is no man, better than he is a dog by his fidelity. *Xuṣh'āl* (*Gulsh.* II, p. 66, 2).

چِه ئِی عِلْم هُنَر نِه وِی حِنِی تَنْبِتَه

Flee from him who has no science nor skill. *Ibidem.*

More rarely the relative is taken up by a following demonstrative, as:

یَه شِیَه دَ مِعْرَاج وَ رَغْلَم هَر هَسِی قَوْم بَادِد چِه مَخُونَه دُوشِی شُوكُول  
یَه نُوکُون

In the night of the ascent I came to such a people, who scratched their faces with (their) nails.

*Favāid uš-šarīṣāh* (*Gulsh.* I, p. 58).

As regards the position of the relative it is to be observed, that it occasionally precedes the noun, to which it refers (like in Latin), instead of following it; e. g.

دَ خُوشْکَال چِه سَرایِ اَوْتَاک وَه وَارَه تِیِر شَه

Hear, (that) which was the residence and abode of *Xuṣh'āl*, has passed away. *Xuṣh'āl* (*Gulsh.* II, p. 57, 1).

An attraction of the preceding noun or pronoun by the relative is occasionally met with in *Paštō*, the noun or pronoun being put in the same case, in which the relative is or ought to be, as:

یَه شِیَرِیْنَو اَوْبُو جَمَع دِیِر عَالَم شِی  
نِه هَغَه اَوْبَه چِه قَلَخ وِی یَا شُورِی

At sweet waters much people collect, not (at) those waters, which are bitter or brackish. *Gulistān* (*Gulsh.* I, p. 166).

عِلْمَاوَو چِه بَه چَا تَه نَصِیْبَاکَت کَاوَه بَد بَه ئِی مَمَل

The *Ulamā*, who used to admonish any, were ill attended to by them. *Tārīḫ-i murassaṣ* (*Gulsh.* I, p. 19).

\*) I. e. Who is not faithful.



### 5) The Reflexive.

a) The Paštō is not possessed of a reflexive pronoun, but circumscribes it by خان dān, soul. It always refers to the subject of the sentence and remains in the Singular, though the subject may be in the Plural.

خان ته بڼه وائی بڼه نه کړ

Thou speakest well to thyself, (but) doest not act well.  
Xušh'al (Gulsh. II, 85, 2).

لکه دوی کا خپله قصد د خان په وینو

دو په بل کله آخته هسی لیوان دی

As those seek amongst themselves their own blood, so not (even) wolves are rushing at each other.

Ašraf xān (Gulsh. II, p. 162).

In a sentence with an active or causal verb in the past tense خان may also be referred to the agent (the logical subject) in the Instrumental, as:

دی په غمزن آواز سره و خان ته و بلله

By her (دی) she was called to herself with a pitiful voice,  
i. e. she called her to herself etc.

Kalīlah ō Damanah (Gulsh. I, p. 112).

b) The Paštō is on the other hand possessed of a reflexive adjective, خپل xpal, self, own, which may be joined with خان, as: خان خپل one's own soul or person, or in person, personally, but with a personal pronoun the adverbial expression په خپله is generally used, as: زه په خپله, I by myself (= I myself). خپل when connected with a substantive is usually translated by the corresponding possessive pronoun; like خان it always refers to the subject of the sentence.

په دَا وَتَت چِه مَزَرِي په غَم په آندوه كِرِفَتَار دِي خِيَل حَان به وَدَه  
ته عَرَض كَرَم

At this time, when the lion is sunk in grief and anxiety,  
I shall personally speak to him.

Kalīlah ō Damanah (Gulsh. I, p. 98).

سَاتِل آو خَرخُول مِي رَا ته وَ وَايه خَه رَنَك بُوِيه چِه ستَا وَيَل د خِيَل  
دَوَزگار دَسْتُوْر الْعَمَل كَرَم

Tell me, how the keeping and spending of it must be made,  
that I may make thy words the rule of my livelihood.

Kalīlah ō Damanah (Gulsh. I, p. 88).

When the accent is laid on خِيَل, it may be intensified by  
the addition of a possessive pronoun or a pronominal suffix; in  
this case خِيَل must be translated by 'own'.

كه دِ نه نه د خِيَل مَخِ شَهْرَه چِرَكِيْن  
آيْنَه حَمَا د زَرَه نه نه زَنَكِيْن

If the look of thy own face is not dirty, the mirror of my  
heart is not rusty either. ۳Abd-ul-qādir ḡān (Gulsh. II, p. 198, 1).

Now and and then خِيَل is not referred to the subject of the  
sentence but to the remote object (Dative) of it.

هَر خُوك چِه خُدَايِ تَعَالَى آزارِي د مَخْلُوق د زَرَه بَنَه كَوَلُو دَهَارَه  
حَق تَعَالَى هَم هَغَه مَخْلُوق هِر وَ كُمَارِي چِه مُكَافَات د خِيَل كِرْدَار  
وَر بِنَكَارَه كَا

Every one, who offends God the most high, in order to please  
the heart of a creature, God the most high commissions that very  
creature on him, that it should manifest to him the retribution  
for his own deed. Gulistān (Gulsh. I, p. 174).

خِيَل is also used in general, without being referred to a special  
subject or object, as:

گاه د نورو رضا بویه گهی خپله په کار نه ده همیشه خپله رضا

Sometimes the will of others must be attended to, sometimes one's own; one's own will is not always of use.

Rah'mān (Gulsh. II, p. 7, 1).

In the Plural خپل signifies 'one's own people'.

عاقبت هغه سردار شی مردار پاتې

چه ئی نس د خپلو بدو ته لیوال کا

At last that chieftain will remain a carcass, whose belly is hankering after the injuries of his own people.

H'amīd (Gulsh. II, p. 94, 3).

## V. The Verb.

### §. 190.

#### 1) The Infinitive and its construction.

a) The Infinitive is always constructed as a Plural; as regards its signification it coincides with the verbal noun ending in *ah* (§. 12)\* and partly with that ending in *anāh* (§. 13), being originally itself a verbal noun (§. 14), as: لیدل *līd-al*, the seeing (sight), to see, تلل *tl-al*, the going, to go.

خوشامدونه ئی د ده کول برآمد وېل هرگز نه کول

They told him flatteries and did never tell him any thing disagreeable \*\*). Kalīlah ō Damanah (Gulsh. I, p. 90).

تند په وقت د ترپولو سست په وقت د سوریډلو

Sharp (were the horses) at the time of making (them) jump, slow at the time of riding.

Yusuf and Zulaixā (Dorn, Chrest. p. 205).

\*) In the Formative both nouns may be alike, as the termination *al* may be dropped in the Formative; see §. 14.

\*\*) Literally: disagreeable speaking they never made.

b) To the Infinitive the object (and with intrans. verbs the predicate) is subordinated in the same way, as this is the case with the finite verb, provided the Infinitive stand in the Nominative\*). E. g.

يَه هِغِه لَارِ قَدَم كَنِيبِشَوَل چِه حَد اَو پَايانِ ئِي مَعْلُوم نَه دِي اَو يَه  
هَسِي دَرِيَاب كِنِي حَانَ آچَوَل چِه نِيكِي اَو بَدِي ئِي بِنكَارَه نَه دِه  
كَار دَ عَاقِلَانَو نَه دِي

To put (= the putting of) the step on that road, the limit and end of which is not known, and to throw oneself on such a sea, the goodness and badness of which is not manifest, is not the work of the wise. *Kalīlah ō Damanah* (Gulsh. I, p. 96).

هَم هَسِي اُولِيَا كِيدَه\*\*) يَه كَشَف كَرَامَات سَرَه نَه دِي

The being made such saints is not done by revelation and miracles. *Favāid uš-šarīḥ* (Gulsh. I, p. 77).

When the Infinitive is in the Formative (Plural), the object (with active and causal verbs) and the predicate (with intrans. verbs) is put in the same case, which the preposition or postposition requires, but the object may also remain in the Accusative, as with the finite trans. verb.

دِهَارَه دَ تُوْرِي غَوْرَزَوَلَو رَاغَلِي دَم

I am come to swing the sword. *Matth.* 10, 34.

هِيَشَج دَ سَتَرَكُو غَمَوَلَو خَوْنَد ئِي نَه وَي

چِه رَحْمَان يَه سَتَرَكُو نَه وَيْنِي يَارَان خِيَل

He (= I) has no liking for opening the eyes, when *Rah'mān* does not see with his eyes his friends.

*Rah'mān* (Gulsh. II, p. 22, 2).

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\*) The same rule holds good with reference to the construction of the verbal nouns ending in *ah* and *anāh*, as: مَخِ كَتَنَه, seeing the face, غَوْبِي خَوَارَه, eating flesh, etc.

کِيدَه\*\*) is quite the same as کِيدَل.

بِه دَا هُونَبَرَه مَالَكِه رَاوَرَلَو بَد خَه خَرَابِي كِيَوِي

By the bringing (fetching) of so much salt what mischief will be done? *Gulistān* (*Gulsh.* I, p. 174).

But the object may also be subordinated to the Infinitive (as to a substantive) in the Genitive. This is absolutely necessary, when the object is a pronoun, as otherwise an ambiguity would arise.

يَس دَ هَغَه دَ يُوْسُفَزِيُو قَصْد دَ سَوَات دَ آخِسْتُو وَ شَه

After that the Yusufzais made the design to take Svāt (of the taking of Svāt). *Tārīḫ-i murassaṣ* (*Gulsh.* I, p. 11).

دَ دَه دَ وَزَلَو تُي سَيَعَه بِي فَايْدَه وَ كَرَه

They attempted in vain to kill him.

*Gulistān* (*Gulsh.* I, p. 159).

c) The Genitive of the Infinitive with the negation نَه may also express the idea of a Gerundive. When the substantive verb is constructed with the Genitive of the Infinitive, it expresses either a necessity or obligation (the active and causal verbs taking at the same a passive signification) or an ability. The following examples will illustrate this.

نَه دِ شَرَم نَه حَيَا شِي كَه هَرُغُو دَ نَه كِرُو كَرَه كِرِي

Thou art not ashamed nor abashed, though thou practisest that which is not to be done. *H'amīd* (*Gulsh.* II, p. 86, 1).

حَال دَ سَوِي طَالِع خَه بَيَان كَرَم چَا تَه

لَكِه نَمَرُ حَمَا جَبِين دِي دَ دَاغَلُو

What shall I explain to any one the state of my burned destiny? like the sun my forehead is to be branded \*).

*Kāzīm ḫān* (*Gulsh.* II, p. 143, 2).

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\*) This refers to the practice of the Afghāns to put a spot on the forehead of those children, who were born in an inauspicious hour, in order to preserve them from evil.



چِه ئىي مېنە د بېنە مېخ ۋە زىكى نە دى  
د هغو ماخونه نە دى د كتو

Who have no love in their heart for a fair face, their faces should not be looked at. ʾAbd-ul-Qādir (Gulsh. II, p. 198, 2).

نە ئىي گليله ته زبه د ويلو ۋە نە دا راز د نه د ساتلو ۋه

His tongue was neither able to speak to Kalilah nor was it able to keep this secret from him.

Kalilah o Damanah (Gulsh. I, p. 110).

But the Infinitive by itself (without د) is also used as a Gerundive, as: حلال حلال كنډل دى, the lawful must be considered as lawful. بويه (adj.) bōyah, it is necessary, is thus often constructed with the Infinitive.

چِه لا تازه دى زور قوت ئىي نيولى نە دى دفع كول ئىي بويه

Whilst they are yet green and have not (yet) gained strength, they must be removed. Gulistān (Gulsh. I, p. 156).

Annotation. The verbal noun ending in ah (§. 12), which is, as a rule, only used in the Plural, is now and then also constructed as a Singular, as: د نفس و چليده ته نظاره ك, they look at the parting of the breath (Mīrsā ḡān Ansārī, Gulsh. II, p. 129, 1); كه خېنتن د نه له كسب كړه عاجز دى, if her husband be unable to follow his occupation (Favāid uš-šarīẓah Gulsh. I, p. 63).

## §. 191.

### 2) Use of the Participles.

a) The participle present, be it transitive or causal, either subordinates the object in the Accusative or it governs, as a substantive, the Genitive.



شَرْمَ سَانُونِي زَر غَوَزُونِي شَه  
لَه سِيَاهِي نَه سَر بَوِيَه لَه تَا نَه زَر بَوِيَه

Be preserving (thy) honor, be scattering gold! from the soldier the head is required, from thee gold is required.

Gulistān (Gulsh. I, p. 167).

آرَوِيْدُونِي دَ عِيْبَتِ بَه لَه مُنَاَه هَلَا خَلَاصِ شِي چِه دَر زَبَه دِ اِنْكَارِ  
هَر هَغَه وَه كَا

The hearer of slander will then become free from guilt, when he upon the tongue (= immediately) denies it.

Favāid uš-šarīṣāh (Gulsh. I, p. 59).

b) The participle perfect is now and then used substantively, as:

چِه خُبْنَتَنِ كُنِي حَاضِرِ بَدِ كَرِي حَمِيْدَه  
نِشْتَه تَا غُنْدِ بِي شَرْمِ بِي آدَبِ

As the Lord considers the bad deed as present, o H'amīd, there is no shameless and impudent like thee.

H'amīd (Gulsh. II, p. 79, 1).

سِنَا وِشْتَلِي بَه رَوَغِ نَه شِي بِي وِضَالِ  
كَه دَارُو لَه بِي رَايشِي سِيْنَا

Thy wounded ones will not recover without meeting (with thee), though Sīnā come to administer them medicine.

Xavājah Muh'ammad (Gulsh. II, p. 105, 1).

## §. 192.

### 3) The Imperative.

The Imperative is used as a command and injunction not only to the II. person Singular and Plural, but also to the III. person Singular, when not so much a command, but a wish and ardent desire (chiefly an imprecation) be intended.

بَد كِرْدَار خُوِي پَيِدَا مَه شَه لَه مَوَر

حَبَطَه كَانِد نَامُوس دَ پِلَار وَ مَوَر

May not be born a wicked son from a mother! the renown of father and mother he renders abortive.

Rah'mān (Gulsh. II, p. 18, 1).

چِه عِزَّت حُرُصَت تِي نَه وَي پَه جَهَان كِنَبِي

دَغَه هَسِي رَوَنْدُون وَسَوَخَه پَه اَوَر

May such a life be consumed in fire, which has no honor nor dignity in the world! Rah'mān (Gulsh. II, p. 17, 3).

§. 193.

4) The Present.

The Present is used to express an action that is going in the present time. When the action is to be represented as lasting or repeating itself or as a general fact, the participle present is joined with the substantive verb.

دَ خَوَاجَه مُحَمَّد اُمِيد سَتَا پَه كَرَم دِي

دَ خَوَاب طَاقَت نَه لَرِي كَه عِتَاب كِي

The hope of Xavājah Muh'ammad rests on thy benevolence, he cannot answer if thou blamest him.

Xavājah Muh'ammad (Gulsh. II, p. 110, 2).

نَه خُمَا دَه نَه دَ سَتَا دَه دَا دُنِيَا

پَاتَو شَوُونِي لَه هَر چَا دَه دَا دُنِيَا

This world is neither mine nor thine; this world is left behind by every one. H'amīd (Gulsh. II, p. 76, 2).

Like in Persian the Present is also used in Paštō, when the words of another person are mentioned, though a past tense precede them and a historical tense should follow according to the *consecutio temporum*, the Afghān with his lively phantasy giving the words of the speaker, as if spoken in the presense (cf. §. 220).

هَارُون رَشِيد اَرْكَانِ دَوْلَتِ وَ پُيُنْتِيْدَه چِه سَرَا دَ قَسِي سِرِي خَه دَه

Hārūn Rašīd asked the pillars of the state: what is the punishment for such a man? Gulistān (Gulsh. I, p. 183).

§. 194.

5) The Subjunctive of the Present.

a) The Subjunctive of the Present serves to express a thing subjectively and therefore in a certain respect as uncertain, doubtful or indefinite, as: خَه وَكْرَم, what shall I do? It is therefore often employed to express an opinion, a general experience or fact (with some politeness); the repetition of an action may also be indicated thereby.

چِه پَه عَقْل هَلَكِ پِيرِ وَيِ وَ دَانَا وَتَه كَبِيرِ وَيِ

When the youth is in intelligence an aged man, he is great (= old) to (= in the eyes of) the wise one.

Gulistān (Gulsh. I, p. 159).

دَ مَرْدَانُو كَرْدَه دِيرِ وَيِلِ تِي لَرِ وَيِ

دَ نَامَرْدُو عَمَلِ لَرِ وَيِ دِيرِ تِي لَاف

The work of men is much and few their words; the work of the unmanly is little and much their boasting.

Xuṣṣ'āl (Gulsh. II, p. 47, 3).

خَو خَلَه مِي پَه خَاطِرِ كَنِبِي وَ كِرِزِي چِه بَلِ مُلِكِ لَرَه لَارِ شَمِ حَآن  
لَه وَطَنَ وَ بَاسَم

Sometimes it goes about in my heart (= I consider in my heart), that I should go to another country and banish myself from (my) native land. Gulistān (Gulsh. I, p. 168).

b) The Subjunctive is also used (chiefly in the II. person Sing. and Plural) to express a wish or desire (Precative). When the third person Sing. and Plur. implies more an Imperative (or Jussive), the prefix دَ is added, to intensify the Subjunctive. In poetry the prefix دَ is in this case often dropped.

رَبِّ زَرَّةٖ ذِ رَقِيبِ نَرَمِ يَهٗ اِحْسَانِ كِرِ  
دَا هِنْدُو رَا بَانِدِ خَاخُو مُسَلْمَانِ كِرِ

O Lord, would that thou wouldst make soft by beneficence  
the heart of (my) rival! make to me this Hindū a little a Musalmān!  
H'amīd (Gulsh. II, 84, 4).

كَهٗ دِ چَرِ ذِ آشِنَا يَهٗ لَوْر مُكْدَرِ شِي  
ذِ صَبَا بَادَهٗ حُمَا سَلَامِ پِرِ وِرِ \*

If thou ever pass in the direction of my friend, o morning  
breeze, bring him my salutation! Xušh'al (Gulsh. II, p. 44, 2).

بَادِشَاهِ دِ يَهٗ لَسِ. مُكْرُوَهٗ اِعْتِمَادِ نَهٗ كَا

The king should not put his trust on ten sorts of people.  
Kalīlah ō Damanah (Gulsh. I, p. 105).

The Subjunctive is therefore used in optative and prohibitive  
sentences after the interjectional adverb كَاشِكِي (كَشِكِي), would  
that, and the prohibitive particle مَهٗ, lest, that not (Lat. ne).

چِهٖ حَمِيدِ اُورِدَوِي لَاسِ ذِ يَارِ زَنَجِ تَهٗ  
كَاشِكِي شَاخِ ذِ وُلِي وَنِسِي مَنِرَهٗ

When H'amīd stretches out his hand to the chin of the  
friend, would to God that the bough of the willow would bear  
an apple! (H'amīd (Gulsh. II, p. 101, 1).

چِهٖ هَوَ لَالِ سِرِ سَكِرَوَتِي يَهٗ كِنِي سَوَحْمِ  
مَهٗ تِي وَيَنَمِ يَمَنِ خَهٗ كَوَمِ بِي تَا

As every tulip becomes red burning coals, in which I burn,  
may I (rather) not see it! what shall I do with Yaman without  
thee? H'amīd (Gulsh. II, 77, 4).

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\*) وِرِ vrē, instead of وِرِ vrē, on account of the rhyme.

په مَجْلِس ور سره هیچېرې کې مه نې  
دا پې زیانده پې نقصانه غمجن خلق

Never sit together with them in society, (with) these people, who without loss and injury are sad.

H'amīd (Gulsh. II, p. 91, 2).

c) The Subjunctive is used in subordinate sentences after a final or consecutive conjunction (§. 176, 5), as: چه, that, in order that, so that, چیر نه وی چه, may it never be that = lest, or only: چیر نه چه, and such like expressions, as: چه or بویه چه or بایکده دئی چه, it is necessary, that. The conjunction چه may also be dropped, as in Persian, so that only the Subjunctive remains; in poetry even the prefix و is frequently omitted. If a past tense precede, the Subjunctive present assumes the signification of a Subjunctive of the Imperfect.

حکم وکړه چه زه وزیر و وژنم

Give order, that I may (or should) kill the vazīr.

Gulistān (Gulsh. I, p. 177).

څوک چه توانیږي چه نفع یی و بدل ته ورسى حیف دئی چه  
کاهلی کا

For any one who is able to do it, that his profit may come to another, it is a pity, that he should be lazy.

Kalīlah o Damanah (Gulsh. I, p. 87).

چیر نه وی وار خطا کړی په مځنت کېږي  
ن دنیا مځنت کوتاه دئی زر به تیر شی

May it never be, that thou mayst lose (thy) opportunity in labour; the labour of the world is short, it will soon be over.

Gulistān (Gulsh. I, p. 171).

نَالَاتِفِ چِه لَایَقَتِ هِه هَنْدِه غَوَارِی  
دَ بَرِیْنِنَا هِه رَنَرَا سَتَن پِیْ جَنَاجَالِ کَا

The unworthy man, who seeks ambitiously worthiness, gives himself the trouble, (that) he thread (= to thread) a needle in the light of a flash of lightening. H'amīd (Gulsh. II, p. 95, 1).

§. 195.

## 6) The Future.

a) The Future expresses not only an action, that will take place in future time, but also an intention, purpose or desire.

لَه جَاهِلِ سَرَه چِه جَنکِ کَوِی هَوِیْیَارَه  
خَوَبَه مَاتِ کِی خِیَلِ تَنْدِی پِه نَادَانَه ئِی

When thou makest war with an ignorant man, o clever one, certainly thou wilt break thy forehead on his ignorance! Gulistān (Gulsh. I, p. 177).

مَا وَ زَه بَه لَا دِیْدَن کَرَمِ دَ یَارَانَو  
خَبَرِ نَه وَ م چِه یَارَانِ هِه کُوجِ تَعِیْنِ شَو

I said, I will yet have an interview with (my) friends; I did not know, that (my) friends were appointed for departure. Rah'mān (Gulsh. II, p. 25, 3).

b) The Future may also imply a covert Imperative, the order or admonition being put down as a matter of course.

هِه نَاحَقِّ بَه کَرَمِ مَانَه لَه هِیْچَا نَه کَا  
دَ بَدَانَو غَلِیْمِ وَارَه خِیَلِ اَفْعَالِ دِی

He who is censured with injustice should not (will not) complain of anybody: the enemy of the wicked are all their own actions. Xušh'al (Gulsh. II, p. 65, 3).

c) As regards the consecutio temporum, it is to be noticed, that the Future may also follow after a historical (past) tense, the Afghān representing the words of a speaker in the same way, as he uttered them at the time being. E. g.



و دِیَرِیْدَم چِه لِه خِیَلِی دِیَرِی بَه قَصْدِ حَمَا دَ هَلَاکَتِ وُگَا

I was afraid, that they will (= they would) design my death out of their own fear. *Gulistān* (*Gulsh.* I, p. 162).

d) It has been noticed already, that in the Future the Subjunctive prefix و is often dropped, especially in poetry, the prefix بَه being considered sufficient for the designation of the Future. بَه itself is used always as prefix; only in poetry it is (though very rarely) also put after the verb.

دَ جَهَانَ غَمُونَه دِیَرِیْدَه دُورِ بَه خَه زَاړی خَانَ زَاړَه

Give up the grief about the world, why wilt thou bewail others, bewail thyself! *Xuṣṣ'āl* (*Gulsh.* II, p. 59, 3).

دَر جَاوَزِی بَه وَ دَه تَه کَرْدِی خِیَلِی دِه سَرَه سِیْنَه تَسِرِ وُکَاړَه دَمَار

His own deeds will revert to him; with cold breast pull out from him the (his) root. *Gulistān* (*Gulsh.* I, p. 175).

## §. 196.

### 7) The Imperfect.

The Imperfect denotes an action not get completed but still going on in time past. It has therefore commonly reference to another past tense and recalls the time, in which an action besides another or in opposition to it, was progressing.

هَر خَشُو مِهْرَبَانِی دِلَاسَا بُی کَوَلَه آرَام بُی نَه کِیْدَه

How much soever he comforted and consoled him, he did not keep quiet. *Gulistān* (*Gulsh.* I, p. 161).

It has been remarked already (§. 141), that transitive and causal verbs are constructed in the Imperfect (as in all past tenses) passively, the agent (or the logical subject) being put in the Instrumental.

چِه خَنَدَا دِ کَنَد کُوهِی دِه زِنَاخْدَانِ کِیْبِی

مَا قَالَه دِه کِیْبِی لِبِیْدَه خِیَلِ دِیَرِیْدَوَانَه

When by thy laughter a pit was dug in (thy) chin, by me then was seen my own falling into it. H'amīd (Gulsh. II, p. 101, 3).

§. 197.

8) The habitual Imperfect.

a) This tense denotes a continuation or repetition of the simple Imperfect. It is therefore chiefly used, when a habit or repeated lasting action is to be described.

چِه پِه مَخ بَه دَ هَر بِنَكَلِی شَه زِهَر زِهَر

خُود بَه تَلَه پِه مُحَبَّت پِیرِی دَ پِیرِ

As glance upon glance used to be cast on the face of every fair one, the Pīrship itself of the Pīr went off (gradually) by (his) love. H'amīd (Gulsh. II, p. 83, 3).

b) With the final conjunction چِه, that, the habitual Imperfect is sometimes used in the sense of a Subjunctive of the Imperfect, where in Persian the Conditional or the Subjunctive of the Present would be used, which is also admitted in Paštō.

تَقْدِیر دَ حَقِّ عَرَّ اَسْمَه پِه دَا مُقَدَّر شَوِی وَه چِه دَا مُحَنَّت بَه مَا  
تَه رَسِیدَه

The decree of God, whose name be exalted, had been fixed on this, that this calamity should befall me. Gulistān (Gulsh. I, p. 198).

On the use of the habitual Imperfect in conditional sentences see §. 216, 2. 4.

§. 198.

9) The Conditional or Optative of the Imperfect\*).

The regular Conditional (through all persons) is only used with intrans. verbs, of the Conditional of transitive and

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\*) Now and then the prefix of the Aorist و is put before the Conditional, so that the Conditional approaches the form of an Aorist; this is chiefly the case, when the Conditional is to be turned into the Pluperfect tense.

causal verbs only the third person (Sing. or Plur.) is in use. This mood is employed:

a) In conditional sentences, on which see §. 216, 2. 3. 4.

b) In Optative sentences, with or without an optative interjection.

آی هَجَرِی کَشْکِی هَجْرَان پَه دَوْرَان نَه وِی

لَه تَاخْتُونَوُ ثِی پَه حَآن اَهْلِ زَمِیْن شَوَل

O exiled one, would that there were no separation in the world! on account of its ravages the people of the world have become distressed. *Ašraf χān* (Gulsh. II, p. 159, 2).

چَه پَه وِرُونِرُو کِیْنِی نِفَاق. کَا نَالَاثِف دِی

یَا ثِی بَنَه کِی یَا ثِی مَه کِی زَدَه خَه نَوْر

Those who produce enmity amongst brothers, are wretches; would that they would either act well or that they would not learn any thing else! *Xušh'al* (Gulsh. II, p. 110, 1).

c) After the final conjunction چَه the Conditional is used in the sense of a Subjunctive of the Imperfect, as in Persian, when in the sentence an Optative precedes, on which it is dependent.

کَشْکِی زَه خَاوَرِی اِیْرِی دَ تَا دَ دَرِ وِی

چَه قَدَمِ دِ هَمِیْشَه حَمَا پَه سَرِ وِی

Would that I were the dust and ashes of thy door, that thy foot would always be on my head! *Rah'mān* (Gulsh. II, p. 27, 2).

یَا مِی مَرُک پَه هَلْکَوَالِی وِی چَه خَلَاص وِی

وَه مِی نَه لَیْدِی دَا هَوْنَبَرَه آلم

Or that I would have died in childhood, that I would be free, that I would not have seen so much grief! *Abd-ul-Qādir* (Gulsh. II, p. 196).

§. 199.

10) The Aorist.

a) The Paštō Aorist is a simple preterite tense, like the Greek Aorist, and denotes a past action without any reference to its duration.

مَا خَطَا وَ كَرِهَ چِه تَه مِی بی كُنَاَه آزرْتَه كَرِی

I have done wrong, that I oppressed thee without a fault. Gulistān (Gulsh. I, p. 178).

b) Like in Persian the Aorist is in Paštō also used, when an action, which is going on or is to be done, is to be represented as done already and therefore as certain.

بَادشَاه وَ فَرَمَائِل وَ مِی بَاخَنِه اَكْرَجِه مَصْلَاحَت نَه رِه

The king said: he is pardoned by me (= I pardon him), although it was (= is) not advisable. Gulistān (Gulsh. I, p. 158).

c) Similarly the Aorist is used in conditional sentences, when the consequence of the condition is represented as realized already, though it is only intended to remove every doubt, that it will come to pass. (cf. §. 216, 1).

كَه رَا وَ وَتَشِی خَلَاص شوئِی كَه نَه وَ تَشِی مَرِه شوئِی

If ye come out to me, you are saved (were saved), if ye do not come out, you are dead (were dead). Tārīḫ-i murassas (Gulsh. I, p. 30).

d) In the course of a narration, when one or more Aorists are preceding; the story is continued with the Aorist, though strictly a Perfect or a Pluperfect, as the case may be, should be employed. E. g.

پَه هَغَه مُدَّت كَنِ بَادشَاه تَه سَاخْت عَلِيم مَخ بِنَكَاَرَه تَر چِه دَوَاَرَه لَوَرِيَه  
لَبَنَكَرِی خَبَلَه وَ رَغَبِی اَوَّل چِه مِيدَان تَه وَ وُوت هَم هَغَه هَلَاك وَ

At that time one hard enemy showed his face to the king; when on both sides the armies had come together (Aorist), the first, who went forth to the battle-field, was that very youth. Gulistān (Gulsh. I, p. 155).

e) It is very seldom the case (and only in poëtry), that the Aorist in connexion with an optative or prohibitive particle is used instead of the Conditional.

اِمَلْ خَانِ دَرِيَا خَانِ دَوَاړَه مَرَكِ ټِي مَه وَه  
هِيَشَخِ تَقْصِيْر دَوَاړُو وَ نَه كَم وَارِ يَه وَارِ

Both Ēmal xān and Daryā xān, would that they had not died! both have never committed any fault. *Xuṣṣh'al* (Gulsh. II, p. 70, 2).

§. 200.

11) The habitual Aorist.

The habitual Aorist expresses a repeated action in time past, without any reference to its duration. The habitual Aorist *بَه وَه* is also used instead of the habitual Imperfect, as from this auxiliary no Imperfect is formed (see §. 162, 4; §. 216, 2).

كَه خُوكِ بَه ټِي يَه سُودِ يَه سَوَدَا وَرَغِي بَه ټِي آزارَوَه هَمِيَشَه بَه دِ  
دِلَاژَاكُو دِ لَاسَه يَه تَنَك وَه

If any one came to them for the purpose of trade, he used to be oppressed by them, he was constantly in trouble from the hand of the Dilāzaks. *Tārīḡ-i murassas* (Gulsh. I, p. 11).

§. 201.

12) The Perfect.

The Perfect denotes an action, that is completed in time past, without reference to another tense.

يَه سِيْمِيْن لَاسُ ټِي ډُوْر كِي دِي حِنَا  
كَه سُرَه كِي دِي يَه وِينُو دِ آشِنَا

He has either put Hennā on his white hands or he has made them red with the blood of the friend. *Xavājah Muh'ammad* (Gulsh. II, p. 105, 1).



§. 202.

13) The Subjunctive of the Perfect.

The Subjunctive of the Perfect expresses the idea of the Perfect subjectively. It is therefore frequently used, when a fact is to be stated mildly or politely, especially in mentioning opinions, maxims etc., which, by being put in the Subjunctive, get a more general colouring. Its signification often coincides therefore with that of the past Future; su š. 266.

عَاقِبَتَ بَه دَ پَسَرَنِي پَه بَارَان لُونَد شِي  
چِه جَامِي دِ وَي آغُوسْتِي دَ قَرَطَاس

At last thou wilt become wet by the rain of spring, as thou hast put on (according to my opinion) clothes of paper. *Xavājah Muh'ammad* (Gulsh. II, p. 111, 2).

هَرَه وَنَه چِه تَنَازَه وَي زِهَال شَوِي  
پَه قُوت دَ سَرِي وَخِيژِي لَه خَایَه

Every tree, that has been newly planted, may be pulled out from its place by the force of a man.

*Gulistān* (Gulsh. I, p. 156).

§. 203.

14) The Pluperfect.

a) The Pluperfect denotes an action, which must be completed in past time, before another past action could occur. As regards the *consecutio temporum*; the Pluperfect is usually followed in *Paštō* by the Aorist. That the Aorist is often used, where we would expect a Pluperfect, has been pointed out already §. 199, d.

هَغَه قَوْم چِه دَ تَه لَه ظَلَم پَرِيشَان شَوِي وَو پَه دُوتِي جَمَع شُول

Those people, who had become distressed by his tyranny, assembled round them. *Gulistān* (Gulsh. I, p. 161).

b) The Pluperfect is also used idiomatically, without any reference to another past tense, when a remote past action is mentioned, the consequence or connexion of which with another action the speaker does not like to point out.



دَا چِه خَلَاص شَه یَو وَقَت ږَه بِيَابَان سَتَمَرِ شوم د تَلَو قُوت مِی نَه وَه  
ږَه اُوښ تِی سَوَر کَرَم تَر مَنَزَل تِی وَ رَسَوَلَم اَو د دِی بَل لَه لَاس مِی  
تَاَزِيَانَه خَوَرَلِی وَه

As to him who was saved: One time I became fatigued in the desert and could no (more) go; he seated me on his camel and brought me to the station — and from the hand of this other one I had received (eaten) a lashing. *Gulistān* (*Gulsh.* I, p. 184).

c) In the Pluperfect of the Passive (as in the Perfect) the participle perfect شَوِی is often left out; e. g.

دَا لَطِيفَه پَر تَاچ د كَبَاخَسَرُو بَادِشَاه لِيكَلِی وَه\*)

This witty word was written on the crown of the king Kaiḡasrū. *Gulistān* (*Gulsh.* I, p. 180).

#### §. 204.

### 15) The Subjunctive of the Pluperfect.

a) This mood is used in conditional sentences, as well in the main as in the dependent part of them; see §. 216, 3.

b) It is also used with the final and consecutive conjunction چِه, that, in order that, so that, where we likewise employ the Subjunctive of the Pluperfect.

زَرَه تِی كَرَمِ نَه شَه چِه لَاس تِی د بَدَتِی اَوږد كَرَمِ بَه وَه

Their heart could not do it, that they should have stretched out (against him) the hand of wickedness. *Tārīḡ-i murassas* (*Gulsh.* I, p. 80).

#### §. 205.

### 16) The Conditional (Optative) of the Pluperfect.

a) This mood is used in the main and dependent part of a conditional sentence, see §. 216, 3; further in an optative

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\* لِيكَلِی شَوِی وَه = لِيكَلِی وَه \*

sentence, with or without an optative particle (see an example §. 153).

b) The Conditional of the Pluperfect is also used, after a final and consecutive conjunction (چە that, in order that, so that) in the same sense, as the Subjunctive of the Pluperfect (§. 204, b).

دَا بِي كُنَّاهَ وَهَل دَ بِنَاحِي أَوْ تَمَرَل لَهْ أَدَمِيَّتْ لِرِي دِي بَوِيَه چِه شَفَاعَت  
مِي ئِي كَرِي دِي

This beating of the woman without reason (fault) and the binding (of her) is inhuman, it was necessary, that I should have interceded for her. *Kalīlah ō Damanah* (Gulsh. I, p. 112).

شَرَط دِ دَ هَمَجِنَسِي پَه خَايِ نَه كَر چِه زَه پَه دَا بَلَا آخَتَه نَه وَي

Thou hast not performed the duty of brotherhood, that I would not have been involved in this calamity. *Kalīlah ō Damanah* (Dorn, Chrest. p. 11).

#### §. 206.

#### 17) The Past Future.

By the past Future a future action is described as already accomplished. In the *Paštō* however this signification is rarely found, the past Future usually expressing possibility or probability of an action, which might have been done. It corresponds therefore in most cases to the Subjunctive of the Perfect, the proper past Future being in *Paštō* usually expressed by the Aorist; see §. 216, 1.

دَا پَه دِير خَه بَه خَرِش شَوِي دِي أَوْ غَرِيْمُو تَه بَه وَرَكَرِي شَوِي وَه

This may have been sold for much and it might (then) have been given to the poor. *Matth.* 26, 9.

پَه خِيَلْ عُمَر بَه هِيچَا لِيَدَلِي نَه دِي

هَغَه چَارِي چِه يَار هَر سَاعَت پَه مَا كَا

None will have seen in his life those things, which my friend inflicts on me every hour. *Rah'mān* (Gulsh. II, p. 21, 1).

## II. The Synthetical part.

### §. 207.

#### I. The simple sentence.

Every sentence must consist of a subject and predicate. The subject may be either a substantive or pronoun or adjective (participle) or numeral; it is usually not expressed, when it consists of a pronoun and its predicate is a verb, as: **وَإِنَّم**, I say, except a particular stress be laid upon it, as: **زَهْ وَإِنَّم**, I say (not you). The subject must always be in the Nominative and may be nearer defined again by an attribute.

The predicate is commonly a verb, but it may also be a substantive, pronoun, adjective (participle) or numeral, in the last four cases a copula (viz, the auxiliary verb 'to be' and 'to become') is required, by means of which the predicate is connected with the subject, as: **جَارَ كَلْكَه دَه**, the work is hard. The predicate may also take an attribute like the subject.

As regards the position of the subject and predicate in a Paštō sentence, it is to be observed, that the subject, as a rule, precedes the predicate. When the predicate is an adjective etc. (not a verb), it follows immediately the subject and the copula is put last, just as in Latin, as: **خَبْرَه مَنَاسِبَه نَه دَه**, the word is not becoming; but the copula may also immediately follow the subject and the predicate may be put last, as: **خَبْرَه نَه دَه مَنَاسِبَه**. The predicate is only then put first in a sentence, when a particular stress is laid upon it, as: **مَنَاسِبَه نَه وَه خَبْرَه**, unbecoming was the word.

## Concord of the subject and predicate.

1) If the predicate be a simple verb, it must agree with its subject in number and if the verb be compounded (with a participle), also in gender, as: *سَرِي رَاشِي*, the men come; *دُنْيَا پَاتَو*, the world is being left behind; *جِنْتِي رَاغَلَه*, the girl came. But when the subject is a collective noun, the verb as predicate may follow in the Plural, as: *هَغَه قَوْم پَه دَوْتِي جَمَع شَوَل*, those people assembled round them (Gulsh. I, 161).

When the subject is a feminine but contains masculine individuals, the predicate may be put in the Plural masculine, as: *قَبِيلَه تِي هَغَه خَاي تَه وَخَتَل*, his family went up to that place (Gulsh. I, p. 34).

When the predicate precedes the subject in the sentence (especially, when the predicate consists of the substantive verb 'to be'), it may be put, without any reference being had to the following (not yet mentioned) subject, in the III. person (masc.) Singular; e. g.

نِشْتَه دَي پَه زور دَه پَه زَارِي خَلَاصِي لَه مَرَكِي

There is not by force nor by wailing an escape from death.  
Xavājah Muh'ammad (Gulsh. II, 117, 3).

رَا تَه بَس دَي دَ بَلَبَلَو تَرَاذَه

To me is sufficient the melody of the nightingales. ʿAbd-ul-Qādir ḡān (Gulsh. II, p. 199, 2).

دَ عَمَلُون پَه خَيْرَتِي كَسِي بَه وَكَبَه شِي پَاخُوس زَرَه نِيَكَمِي

On the scrip of actions will be written fifty thousand good actions. Favāid uš-šarīʿāh (Gulsh. I, p. 71).

2) When the predicate is an adjective (participle etc.), it must agree with its subject in gender and number; but the

constructio ad sensum is also admissible, e. g. یار friend, may also denote a female friend, and in this case the adjective as predicate may be put in the Feminine.

آدم خیلې آفریدئی دی سړی و سپین

The Āfrīdī girls of the Ādam xēl are red and white. Xušh'al (Gulsh. II, p. 54, 2).

It is an anomaly, if the adjective as predicate, referred to a subject in the feminine Plural, remains in the feminine Singular (as in Hindī).

واژگونه شو همکې د دنیا چار

Upside down were put all the affairs of the world. Xušh'al (Gulsh. II, p. 42, 4).

هې هې په هغو چه په هغو ورځو بارداره او پې ورکونکې وې

Woe, woe to those, who in those days may be pregnant and giving suck. Matth. 24, 19.

3) When the predicate is a substantive (with a copula), a twofold connexion between subject and predicate is possible:

a) The copula (i. e. the auxiliary verbs 'to be', 'to become') may agree with the subject in gender and number, though the substantive as predicate may be of another gender and number; e. g.

که سینه می سره چاک کې و به وېنې

چه می ستا له غم وېنې درست جگر دی

If thou tearest asunder my breast, thou wilt see, that all my heart is blood (Pl.) out of grief for thee. Xušh'al (Gulsh. II, p. 64, 1).

b) The copula may agree with the predicate in gender and number (and not with the subject); this is generally the case in Paštō; e. g.

یار د تل اوسې خندان خاموشی د یار خزان دی

The (fem.) friend should always be laughing; the silence of the friend is (like) autumn. Ah'mad Shāh (Gulsh. II, p. 210, 3).



چِه کُڙی پَنگَرَتِی بَی یَبِی وِ لَه خِیالِ  
اوس لَه خاورو سَره خاوری شو کَمینِ

They, who had put on out of fancy crooked turbans, have now become mean dust with dust. Xavājah Muh'ammad (Gulsh. II, p. 116, 2).

بَنکولی بَشَرِی بَی حُمور دَ زَره آرمانِ شو

Their fair faces became the objects of desire of our heart.  
Idem (Gulsh. II, p. 117, 3).

§. 209.

# Enlargement of the simple sentence by a near and remote object.

1) When the predicate is a verb, it may according to its signification subordinate a near (Accusative) or remote object (Dative) or both at the same time. Intransitive verbs can only subordinate a remote object, transitive and causal a near and remote object. Some transitive and causal verbs may subordinate a double Accusative, one denoting the near object and the other the predicate, but only in the Imperative, the Present, the Subjunctive of the Present and the Future; e. g.

تَمَاشَا دَ کُلَشَن خَه کَومِ بی تَا یَاسَمِینِ وَ سَمَن خَه کَومِ بی تَا

What shall I make\*) the sight of the rose-garden without thee? the jasmin and lily what shall I make without thee? H'amīd (Gulsh. II, p. 77, 4).

Such verbs, which govern a double Accusative, are: to make, to create, to elect, to call, etc.

As regards the position of the near and remote object in the sentence, it is to be observed, that the subject (when expressed by a substantive or pronoun) is usually followed by the near object (Accusative), to which the remote object (Dative) succeeds, the verb as predicate closing the sentence. But in this respect much liberty prevails, one or the other member of the sentence being placed before or after the other, as it may be considered of greater importance. — The near and remote object may of course be again nearer defined by an attribute.

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\*) I. e. what shall I do with.



بَادشَاه خَیْل رَاَزِد وَر تَه نَه وَآئِی

The king should not tell his secret to them. Kalīlah o Damanah (Gulsh. I, p. 105).

دَ دُنْیَا دَوْلَت چِه مَخْ گَا وَ سَیْی تَه خَلْقِی وَر سَرَه کَانِدِ یَارَتِی دِیْرِی

When the wealth of the world turns its face to a man, the people make many friendships with him. Gulistān (Gulsh. I, p. 171).

2) In transitive and causal verbs the active construction is exchanged for the passive in the Imperfect, Aorist, Perfect, Pluperfect and Past Future, the participle, with which these tenses are compounded, having a passive signification. The remote object (Dative) is thereby not affected, but the near object (Accusative) is made the subject of the sentence and the proper subject must be put in the Instrumental (as the agent) being thus made a nearer definition of the verb as predicate. It is understood, that the verb (participle) must agree in number and gender with the subject.

رَاحَتِ بِي زَحْمَتِ نَه دَی چَا مُونَدَلِی

By none tranquillity has been found without pain = none has found tranquillity without pain. Rah'mān (Gulsh. II, p. 26, 2).

But now and then the impersonal construction of the Hindī is imitated, the verb remaining in the masculine Singular (as in the neuter) and the Nominative (properly the subject) being put in the Dative (with the postfix تَه etc.).

خَوَاهِشِ بِي وَر سَرَه دَ صَاحِبَتِ وَشَه دَه هَغَه حَالِ کِیَسِ چِه دِی مَسْتِ رَه

وینجی حَآن تَه نَه پِرِیْنِیَوْد مَنَعِ بِي وَ کَرَه

He wished to cohabit with her in that state, when he was drunk; the slave-girl did not give herself up (and) refused (him)\*. Gulistān (Gulsh. I, p. 185).

Also intransitive verbs are now and then constructed passively in the past tenses, if their signification borders on the Passive.

\*) The Hindī would be: **उस ने आप् को नहीं छोड़ दिया.**

و سَه دِير خَلَه خِيل خَان پَرَوَانَه شَمَعِ

هِيَتِخ بِي زَنَه نَه كَرَه حَمِيدَه سَوَل حَمَا

Many times its own self was burnt by the moth by means of the candle; it did not at all take to heart, o H'amīd, my burning\*). H'amīd (Gulsh. II, p. 77, 2).

§. 210.

Enlargement of the simple sentence by a nearer definition of the verb as predicate.

The verb also may in Paštō be nearer defined in different ways: by cases (Nominative of time, place, Instrumental of means, etc.), by prepositions and postpositions with nouns, by adverbs of time, place etc., just as in any Latin or Greek sentence.

يَوَه وَرَخ أَحْمَق خَارَبَه تَه پَه جَدَل كُنْبي

وَكُر دَا رَنَكِه دَنَكُر هُونِيَار مَقَال

One day a clever lean (man) addressed in a dispute in this way a speech to a fat fool. Gulistān (Gulsh. I, p. 155).

In this sentence the verb as predicate (وَكُر) is nearer defined by: يَوَه وَرَخ, one day (Nominative of time), further by: پَه جَدَل, in a dispute (noun with a preposition), by the adverbial expression دَا رَنَكِه, in this manner, thus, and by: دَنَكُر هُونِيَار, by a clever lean (man), the agent and logically the subject of the sentence.

§. 211.

## II. The compound sentence.

Two or more sentences may so be joined together that a compound sentence is thereby made up. This is done either by way of coordination or of subordination.

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\*) The proper translation would run thus: the moth has burnt itself — by the candle. — پَرَوَانَه is masc.

## A. Coordination of sentences.

Two or more sentences may be so joined together, that every sentence remains independent of the other. The coordination may be either loose or be made up by coordinative conjunctions (cf. §. 175).

دَ مُغَلِّ زَرَبِي خَوَرَل پَه طَرِيف دَ سِيَاهِي وَر سَرَه وَر

They ate the gold of the Muzals, they were with them in the form of non-combatants\*). *Tārīḫ-i murassaʿ* (Gulsh. I, p. 52).

جَنگَوَنَه بِي وَ كَرَل اَمَّا پَه هَر جَنگِ شِنَوَارِي بَرِي وَ كَر

They fought battles, but in every battle the Shinvārīs got the victory. *Ibid.* (Gulsh. I, p. 52).

يَا هَغَه پَبْتَنَاه نَوَر وَو دَا خَه نَوَر شَوَل

يَا دَ خُدَايِ دِي اَوَس هَسِي فَرْمَان

Either those were other Afghāns (and) these (present) have become others, or such is now the order of God. *Xuṣṣhāl* (Gulsh. II, p. 51, 3).

### §. 212.

## Contraction of coordinate sentences into one.

When two or more sentences have either the same subject or the same predicate or the same near or remote object, or have any other member of the sentence in common, they are usually contracted into one sentence with or without coordinative conjunctions.

خَلَعَت اَو نِعَمَت بِي وَر تَه عِنَايَت كَرَه

He bestowed on him a dress of honour and wealth. *Gulistān* (Gulsh. I, p. 178).

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\*) سِيَاهِي, the shade (scil. دَ لَبَنگَر, of the army) = non-combatants.

نَهْ مُدَامَ پَهْ سَرِی غَمِ رِی    نَهْ بِنَادِی پَهْ هَر دَمَک

Man has neither always grief nor in every moment joy.  
H'amīd (Gulsh. II, p. 93, 3).

§. 213.

## Concord of the subject and predicate in a contracted sentence.

1) When in a contracted sentence the subject consists of several nouns, the predicate is usually put in the Plural, but it may also remain in the Singular, when the nouns are in the Singular. When the subject consists of nouns partly in the Singular, partly in the Plural, the predicate is only rarely put in the Singular. When the several nouns constituting the subject have the same gender, the predicate agrees with it, but when they differ in gender, the Masculine has, as a rule, the preference; but the predicate may also agree with the gender of the last noun, especially when the several nouns are in the Singular, or it may follow the gender of the most important noun or nouns.

اَمَانَتِ دِیَانَتِ بَی وَر مَعْلُومِ شَوْل

His faithfulness (and) conscientiousness became known to him. Gulistān (Gulsh. I, p. 170).

مَالِ وَ مِلْکِ مَانَرِئِی بَی وَ سِیَارَلِ پَهْ نَوُرُو

Wealth and property (and) houses they intrusted to others.  
Ašraf xān (Gulsh. II, p. 158, 3).

لَاسِ \*) پِیْنِی کِرَهْ زَرِکِی سَرَهْ پَهْ قَهْقَهْ خَانَدِی

Hands and feet were made red by the partridge; it laughs with loud laughter. Xušh'al (Gulsh. II, p. 76, 3).

کَنْجِ اَوْ خَزَانَهْ مِی دَا خَی دَفْنِ کَرِی دَهْ

The hoard and treasure has been buried by me in this place.  
Kalīlah ō Damanah (Gulsh. I, p. 86).

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\*) لَاسِ = لَاسِ وَ, the conjunction وَ being occasionally shortened to u; لَاسِ is also used as a collective noun.

یَوَه شَخْص تُوْرَه اَوْ چَاَرَه اَوْ مُکْتی دَ اَحْدَاد مُظْفَر خَانَ تَه رَاوَرَه\*)

One man brought the sword and knife and rings of Ah'dād to Muḍaffar ḡān. Tārīḡ-i murassaṣ (Gulsh. I, p. 33).

2) When in a contracted sentence the subject consists of a pronoun of the I., II. and III. person, the verb as predicate is put in the I. person Plural; but when the subject is a pronoun of the II. and III. person, the verb is put in the II. person Plural.

عَاشِقِی لَا زَه تَه تَه وَو چِه پَیْدَا وَه

Love was created, when I and thou were not yet. Xušh'al (Gulsh. II, p. 64, 1).

چِه دِ زَه اَوْ رَقِیْب سَم کُوْرُو وَ مَخ تَه

When I and the rival look straight into thy face. H'amīd (Gulsh. II, p. 101, 2).

#### §. 214.

### B. Subordination of sentences.

Two or more sentences may so be joined together, that one becomes subordinate to the other. A dependent sentence may be subordinated to the main sentence in two ways:

1) by subordinative conjunctions (§. 176).

2) by the relative چِه and relative particles.

It is not to be lost sight of, that also dependent sentences may in their turn be either coordinated or subordinated to each other. The main and dependent sentence may also be contracted into a simple sentence by omitting the predicate in the dependent sentence, as: خُدَایِ دِ هِیْخَوُک خَوَار نَه کَا لَکَه مَا, may God not make any one wretched like me (= as he makes me wretched).

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\*) In this sentence تُوْرَه and چَاَرَه are considered the most important subjects and the predicate (رَاوَرَه) therefore agrees with their gender.



§. 215.

1) Subordination of a sentence by subordinative conjunctions.

All subordinative conjunctions are in Paštō constructed with the Indicative, only the final conjunction چه, in order that, requires the Subjunctive (of the Present, Perfect, Plup.), partly also the Optative (of the Imperfect, Plup.), and more rarely the habitual Imperfect (§. 197, b). Also the consecutive conjunction چه, that, so that, requires the Subjunctive after certain verbs, as: to command, to ask, to require etc., and after بویه, it is necessary, خای لری, it is becoming, and similar expressions the Subjunctive is also in use. (cf. 194, c).

خای لری که یونددی خان یه خاورو خین کرم  
چه می پس له مرگ خای دی یو مفاک

It is becoming, that I bury myself in the dust whilst living, as after death my place is a pit \*). Rah'mān (Gulsh. II, p. 21, 2).

چه کرم نه وی له خدایه فتح نشته  
که افزون شی تر ملخ سپاه د چا

When there is no favour from God, there is no victory, though the army of some one may be more numerous than locusts. Xušh'al (Gulsh. II, p. 34, 3).

As however the subordination of a sentence by a conditional particle admits of many varieties and is of great importance, we must separately treat of it.

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\*) In this sentence another sentence is again subordinated to the dependent one by the relative particle چه, 'as'. کرم is the Subjunctive dependent on: خای لری.



§. 216.

Conditional sentences\*).

In conditional sentences the dependent part, headed by the conditional conjunction **كَ** kah, if, may either precede the main sentence or follow it. As to the formation of a conditional sentence the following particulars are to be observed:

When the condition and that, which is conditioned thereby, is to be represented as positive and certain, the Indicative is used in the main and dependent part of the sentence; but if the condition and its consequence is to be represented as uncertain or doubtful or as a subjective opinion only, the Subjunctive is used in both parts of the sentence; but the mood may vary in the main and dependent part, according to the degree of certainty, which is to be expressed. In the main sentence the Imperative may also occur under certain circumstances.

زَه رَحْمَانِ بِي خَيْلَه يَارَه نَوْرُ خَه نَه غَوَارِم  
 كَه قَبُولَه شِي (\*\* ) دَ خُدَايِ يَه دَر دُعَا حُمَا

I Rahmān do not desire any thing else besides my friend, if my prayer be accepted at the gate of God.

Rah'mān (Gulsh. II, p. 4, 1).

كَه تَمَام جَهَانِ يَه خَيْلَه كَيْدَه وَخُورِي  
 يَاد بَه نَه شِي يَه دَرُودِ آوِ يَه دُعَا

\*) What is said here about conditional sentences refers equally to such sentences, which are not strictly conditional according to their form, but according to their meaning. This is the case, when in the dependent sentence an indefinite pronoun is used (instead of the conditional conjunction **كَ**), e. g.: Whatever I would say, would vex him = if I would say any thing, it would vex him.

\*\*) **قَبُولَه شِي** may be, according to its form, the Indicative or Subjunctive; here it is likely the Indicative.

If thou eat up the whole world in thy belly, thou wilt not be remembered with benediction and prayer.

Rah'mān (Gulsh. II, p. 6).

که دیدن د د چا خوین وی ور ته کوره

If the sight of any body be agreeable to thee, look at him!

Ibid. (Gulsh. II, p. 6).

In lively sentences, when the condition and its consequence is represented as accomplished already, the Aorist is used in both parts of the sentence with the sense of the Present. (§. 199, c).

سری ور ته په تلوار واستوه که نن صبا را ووتل بهتر که نه مسره شول

Send quickly a man to them: if they come out to me (if they have come out) this morning, it is better, if not, they are dead (they have become dead).

Tārīḫ-i murassaṣ (Gulsh. I, p. 31).

In a similar way the condition is anticipated as accomplished already (in the sense of a Past Future) in such sentences, where the consequence of the condition is predicated as future.

که می یار ولیده چه دا دی زره به بهار شی په زیر کلون

If I have (= will have) seen my friend, that he is here, (my) heart will become a spring with yellow roses.

Ah'mad Shāh (Gulsh. II, p. 208, 2).

ناهموارشی به هرگز ور پیشی نه شی

که په خپله آندیشنه سری هموار وه

Improprieties will never happen to him, if a man will have been (has been) proper in his own thought.

Xuṣh'al (Gulsh. II, p. 58, 1).

2) When the condition and that which is conditioned thereby, is to be represented as such, that it could happen under certain circumstances, but does not happen in reality, because the condition is not fulfilled, the Conditional of the Imperfect is usually employed in the dependent sentence and in the main sentence the Habitual Imperfect. (See also sub 4).

کە پێدا نە وای دیدن بیلتون بە مەرۆه \*

لە دیدن خون بهیری دروغ دروغ

If there would be no meeting, separation would be dead; on account of meeting the blood flows, alas, alas!

Alīmad Shāh (Gulsh. II, p. 207, 1).

In poetry the simple Aorist is sometimes used instead of the Habitual Aorist *بە* etc.; e. g.

کە د یار د هجر غم را باند نە وێ

را تە سەهل وە سەریو د زندان اوێ

If the grief about the separation from the friend would not press upon me, the fire of the prison would be easy to me, o men!

Ašraf xān (Gulsh. II, p. 156, 2).

د غنچیی خندا محال وە پە چمن کبشی

کە نسیم یر گذر نە کبری هر صبا

The laughing of the rose-bud would be impossible in the garden, if not every morning the zephyr would pass over it.

Xušh'al (Gulsh. II, p. 33, 1).

The Conditional of the Imperfect may also be used as well in the main as in the dependent sentence; e. g.

غم خو ستا د رسوائی کرم نە د سر کرم

کە می دا اندیشنه نە وێ تا کتێ

I grieve indeed for thy shame, not about (my) head; if I had not this anxiety, thou wouldst see (what I would do).

Xušh'al (Gulsh. II, p. 62, 2).

3) When the condition and that, which is conditioned thereby, is represented as such, that it could have happened under certain circumstances, but has in reality not happened, because the

\* — *بە* the habitual Aorist, because this auxiliary is not possessed of an Imperfect; see §. 200.

condition has not been fulfilled, the Subjunctive of the Pluperfect or the Habitual Imperfect is used in the main sentence, and the Conditional of the Pluperfect or the Subjunctive of the Pluperfect in the dependent sentence, or the Conditional of the Pluperfect may be used in both parts of the sentence, when the main sentence contains a dependent sentence at the same time, subordinated by the conjunction چه, which in such a conjuncture requires the Conditional mood (§. 205, 6).

نه مَوّه شِيّه ئِي تَاخِير كَرِي دِي مَا بَه بَهَا دَ وَيَنخِي دُوچِنْدَه  
وَر كَرِي وه

If he had delayed it one night, I would have given him double the price of the slave-girl. Gulistān (Gulsh. I, p. 185).

ه نَارُو بَه مِي بِيْدَار كَم كَه خُوب وَرِي دِي  
بَار وَيِن رَا تَه اَوْدَه شَه دِلْرَبَا حُمَا

I would have awakened him by my cries, if he had been overcome by sleep; being quite awake my heart-ravisher became sleepy towards me. Rah'mān (Gulsh. II, p. 4, 1).

كَه پَرُوهِيدَلِي بَه تَاسُووَتِي چَه خَه دِي هَغَه — بَه نَه كَرَمُو بَانِد  
بَه تَاسِي حُكَم نَه كَاوَه

If you had understood, what this is — you would not have passed judgement on the innocent. Matth. 12, 7.

كَه تَا هَم دَا هَسِي لِيْدَلِي وَي لَكَه مَا لِيْدَلِي دِي شَايِد \*) چَه صَاخَرَا  
دِ هَم دَ دِيوَلَه غَم پَرِيئِي وَي

---

\*) The main sentence is here شَايِد, it is possible, which by means of the conjunction چه subordinates the following sentence, in

If thou hadst seen such (things), as I have seen, perhaps you also would have left the desert out of grief about them.

Kalīlah ō Damanah (Dorn, Chrest. p. 10).

4) As in Persian the Conditional of the Imperfect is often used in Paštō in the sense of the Conditional of the Pluperfect, which must be gathered from the context. The Conditional of the Imperfect may either be used in both parts of the sentence, or the Habitual Imperfect may be used in the main sentence and the Conditional of the Imperfect in the dependent sentence.

که په ما دی څه اثر کولی وعظ    تا ناصح را ته هاله ویلی وعظ

If thy admonition had made any impression on me, thou, o adviser, wouldst then have told me admonition.

H'amīd (Gulsh. II, p. 90, 2).

چه څه می ویلی مالکې می د ده په پوهار دورولی

Whatever I would have said, I would have sprinkled salt on his wound. Gulistān (Gulsh. I, p. 171).

د طالب د مطلوب راز به ما در وښو

که ته نه وای خبردار له دی وواچ

I would have shown to thee the secret of the seeker and the sought, if thou hadst not been aware of this custom.

Rah'mān (Gulsh. II, p. 13, 3).

#### §. 217.

#### Elliptical conditional sentences.

The Paštō uses also elliptical conditional sentences, the main sentence of which must be supplied from the context.

1) When the conjunction **که** is connected with the Subjunctive of the Present, an optative sentence is formed,

---

which the Conditional of the Pluperfect is required, corresponding to the Conditional of the Pluperfect, used in the dependent sentence headed by **که**, if.



to which must be properly supplied: it is good or something like it. By the Subjunctive Present the desire or wish is predicated as possible.

زَهْ خَوَاجَه مُحَمَّد دِ پُروَتِ یَمِ یَه دَرَبَارِ کَبِی  
مِیَانِ صَاحِبِ کَه مِی وَنِسی تَر لَاسَ

I Xavājah Muh'ammad have fallen down at thy court; o Lord, if thou take me by the hand (supply: it is good = please take me by the hand!). Xavājah Muh'ammad (Gulsh. II, p. 112, 1).

2) When the conjunction کَه is connected with the Conditional of the Imperfect, it is hinted thereby, that the desire or wish is looked upon as impossible.

مَرْتَبَه کَه سَتَا دِ عِشْقِ کَرَمِ وَرِ خَرگَنَدَه  
مَلَایِکَ بَه وَارَه وَائِی کَه بَشَرِ دِی

When I make known to them the degree of thy love, all angels will say: if we (only) would be men!

Rah'mān (Gulsh. II, p. 27, 2).

The dependent sentence may also, vice versa, be wanting; in such cases the condition is to be gathered from the context. Or the dependent sentence may be replaced by an Anakoluthon, which contains, logically, the condition. In such (main) sentences the Habitual Imperfect is used, sometimes also the Habitual Aorist.

مَا بَه سَازِ دِ سَرِ قَدَمِ کَرِ سَتَا وَ لُورَتَه مِی بَه یَمِ کَرِ  
مَا بَه سَتَرِکِی کَرِی نَعَلِیْنِ تَلَمِ بَه زَه یَه رَاسِ یَه عَیْنِ

I would (willingly) make of my head the sole of the foot, I would make an ocean to thy daughter.

I would make my eyes shoes, I would go on my head and eye (supply: if it was possible for me to leave my place).

Yusuf and Zulaiḫā (Dorn, Chrest. p. 202).

یَوُ زَمَانِ بَه هَجَرِی تَبِیرِ یَه دَکْنِ نَه کَرِ  
دَوْرَانِ کَلَه یَه وَدِنَا خِیَلَه رَضَا کَا



The exiled would have never passed a moment in the Dekhan — but when does fate assent to one's word? (= if fate would assent to one's word). Ašraf ḡān (Gulsh. II, p. 153, 1).

نَندَارِچِيَانُو بَه ٻِي شَرْح دَ مَخ وَه كَرَه  
تَاخِيرُ وَر تَه آواز دَ لَا تَقُلْ كَا

The spectators would have made a description of (her) face — amazement called out to them: do not speak!

ʔAbd-ul-Qādir ḡān (Gulsh. II, p. 190, 1).

§. 218.

2) Subordination of a sentence by the relative pronoun and relative adverbs.

Relatively dependent sentences are formed by the relative pronoun چه, which refers to the noun of another sentence, or by relative adverbs, which are usually in correlation with another adverb.

بُت پَرَسْت وَاٻِي حَمِيد وَهَغَه كَس تَه  
چه بَنَدَكِي كَرِي دَ خُدَايِ يَه رُويِ رِيَا كَنِبِي

H'amīd calls him an idolater, who serves God with the face and hypocrisy.. H'amīd (Gulsh. II, p. 88, 2).

كَه يَار غَوَاڀِي هُنَبَرَه زَارَه خَو چه دَر شِي حَمِيدَه

If thou wilt have (thy) friend, wail so long till he come to thee, o H'amīd! H'amīd (Gulsh. II, p. 89, 2).

§. 219.

Abbreviation of subordinate sentences.

A subordinate sentence may be abbreviated by the construction with the Nominative absolute (§. 181, 2, sqq.). In this case the subordinative conjunction is left out and the sentence is loosely

subordinated to the main sentence, the subject (or agent, who may be expressed in the Instrumental) being always identical with the subject (or agent) of the main sentence.

ځَاخَو غَوْبَنَه ټِي پَه مَنكِل كېښي نِيوَلِي پَه نِيوډِي د يَوِي وِنِي ټِي  
پَرَوَز كَاوَه

Having taken a little flesh in its bill it flew about in the vicinity of a tree. *Kalīlah ō Damanah* (Gulsh. I, p. 87).

§. 220.

The direct oration.

The Paštō knows no *oratio obliqua* and does therefore not subordinate such sentences, as the Latin, but renders with primitive simplicity the words, as they were spoken (in a direct oration). These words are always introduced by the particle چِه (like the Greek *ὅτι* and the Persian *که*) without being subordinated thereby to the main sentence, and this چِه is therefore in such cases only a sign of a following direct oration and is not to be translated.

پَه عَرَض ټِي وِرَسَوَل چِه كَه مَنَصَب زَه يَوَاځِي وَاخَلَم دَا نَوَر قَوْم بَه رَا  
سَرَه حَسَد وُكَا

He respectfully rejoined: if I alone take this dignity, these my other countrymen will envy me.

*Tārīḫ-i murassaʿ* (Gulsh. I, p. 43).

هُرْمُر شَاهَزَادَه چَا وُ پُښتِيده چِه د ډلَار د وَزِيرَانَو ځَاخَه د ځَه خَطَا  
وُ لِيده چِه د وُ تَرَل

Somebody asked the Prince Hurmuz: what fault hast thou seen in the *vazīrs* of (thy) father, that thou hast imprisoned them?

*Gulistān* (Gulsh. I, p. 162).

§. 221.

Interrogatory sentences.

It is evident from the preceding paragraph, that in Paštō only direct interrogations are in use. The question itself is generally not pointed out by interrogatory particles, but only by the voice of the speaker; sometimes **خَه** is employed as interrogatory particle, after the precedent of the Hindī (**किया**), which need not be translated. The double interrogation (whether — or) is expressed by: **خَه**, **کَه** — **کَه**, **پَا**, but in the first member **خَه** or **کَه** is often dropped.

آرَویدَلِی دِ نَه دِی چِه حَکِیْمَانَو وِیَلِی دِی

Hast thou not heard, that the wise have said?

Gulistān (Gulsh. I, p. 169).

خَه دَ غَم دِلَو دِی چِه حُمَا پَه سَتَرکو دِرِدووت

نَه وِیَنَم پَه سَتَرکو حَقِیْقَت وَآرَه مُبِیْن

Is it the veil of grief, that has fallen on my eyes? I do not see the whole clear truth. *Xuṣṣ'āl* (Gulsh. II, p. 52, 3).

پَه دَهَن کِنبِی دِ غَاښوَنه تَجَلَه کَا

یَا غَوَښِی پَه غُنچَه کِنبِی دِ شَبَنَم دِی

Are in thy mouth thy teeth glittering, or are they drops of dew on the rose-bud? *Rah'mān* (Gulsh. II, p. 29, 1).

§. 222.

Ellipsis.

An ellipsis is frequently met with in Paštō, especially in poetry. It is very common, that in interjectional sentences (especially in asseverations and imprecations) the verb 'to be' is left out, as: **سَتَا پَه سَر** (supply: **پَو**), by thy head (I swear).

نَه بَلَوچ نَه هَزَارَه وَارَه چِرکِیڼ دِی

نَه ټی دین نَه ټی مَذْهَب سْتَر ټی فَاش

Whether Balōch or Hazārah, all are dirty, they have neither faith nor religion; may their privities be disclosed! \*).

Xuṣh'āl (Gulsh. II, p. 46, 3).

Besides this we meet with some kinds of Aposiopesis (reticence), the most common of which we will point out in the following quotations.

هَر خُوک چِه لَه دِی فَاڼی نَفَس وَابَسْتَنکِی کَا

نَه بَه شِی تَر لِی پَه زَنَاحِیر سَرَه هَوَا

Whoever depends on this transitory breath, (he shall know that) the wind (breath) will not be bound with a chain.

Rah'mān (Gulsh. II, p. 5, 2).

نَه یَوَه پِیَالَه دَ مَیو نَه دَ دَرَسْت جَهَان خِرَاج

زَه اَوَمِی اَی مُحْتَسِب کَه مِی خُونَه شِی تَارَاج

Not a cup of wine — not the tribute of the whole world. I and the wine, o censor! though my house be plundered. (I. e. A cup of wine is not to be compared or exchanged for the tribute of the whole world. I and the wine are inseparable etc.).

نَه یَوُ بَنَه لَاقِف فَرَزَنَد دَ پِلَار پَه خُونَه

نَه دَ سُرُو دَ سِیڼو گَنج دَ دَه پَه کُور

Not a good worthy child in the house of the father — not a treasure of gold and silver in his house (= a good child is not to be compared with — or is far superior to —).

دَ صَبَا بَانک دَ مَلَا وِیل دَ زَاهِد لَه هَغَه کُور وَتَل پَه جُسْت وَ جُو دَ بَل

خَاي شَه

The cry of the morning (= the crowing of the cock), the call of the Mullā (from the minārah), the issuing of the ascetic from that house (was one and the same), he went in search of another place. Kalīlah ō Damanah (Gulsh. I, p. 111).

\*) Supply here: دِ دِی; this is a common Afghān imprecation.

## Appendix I.

### The Calendar of the Afghāns.

The Afghāns reckon by lunar years according to the common muh'ammadan calendar. The names which they give to the months of the year differ from the Arabian nomenclature, wherefore we have put down the Paštō and the corresponding Arabic appellations of the months.

P a š t ō.	days.
حَسَنُ حُسَيْنِ h'asan h'usain . . . . .	30
صَفَرَه safarah . . . . .	29
وَرَنْبَتِي خُور*) vṛumbaī χōr . . . . .	30
دَوَيَمَه خُور dvayamāh χōr . . . . .	30
دِرَيَمَه خُور dreyamāh χōr . . . . .	30
خَلَوَرَمَه خُور ṭalōramāh χōr . . . . .	29
دَ خُدَايَ مِيَاشَت da χudāe miāšt **) . . . . .	30
شَو قَدَر***) šō qadr { . . . . .	29
بَرَآت barāt }	
رَوژَه rōžāh . . . . .	30
وَرُوكِي أَخْتَر vṛūkai aχtar . . . . .	29
مِيَانَه miānāh . . . . .	30
لَوِي أَخْتَر lōe aχtar . . . . .	29

\*) Literally: the first sister.

\*\*) Literally: the month of God.

\*\*\*) Also: دَ بَرَآت مِيَاشَت or: شَو قَدَر مِيَاشَت is assimilated from شَب night, therefore شَو قَدَر = Pers. شَبِ قَدَر.

A r a b i c.

	days.
مَحَرَّم muh'arram . . . . .	30
صَفَر safar . . . . .	29
رَبِيعُ الْأَوَّلِ rabīʿu-l-avval . . . . .	30
رَبِيعُ الثَّانِي rabīʿu-ṭṭānī . . . . .	30
جُمَادَى الْأَوَّلِ jumāda-l-avval . . . . .	30
جُمَادَى الثَّانِي jumāda-ṭṭānī . . . . .	29
رَجَب raġab . . . . .	30
شَعْبَانَ šaʿbān . . . . .	29
رَمَضَانَ ramazān . . . . .	30
شَوَّال šavvāl . . . . .	29
ذِي الْقَعْدَةِ ḏī-l-qadāh . . . . .	30
ذِي الْحِجَّةِ ḏī-l-h'ijjah . . . . .	29

In the eastern parts of Afghānistān, which border on India, the Indian appellations of the months are frequently used. These are solar months; their names are:

P a ṣ t ō.

H i n d ī.

بَيْسَاك, وِسَاكِ baisāk, visāk, April-May*).	बैसाख baisākh.
جِيٲ jēt . . . May-June.	जेठ jēṭh.
هَار, آَر hār, ār . . June-July	असाढ़ asāṛh.

\*) Properly from the middle of April to the middle of May.



سَاوَن sāvān.	} July-August.	सावन् sāvān (श्रावण).
پَشَكَال pašakāl*)		
بَادِرُو bādrō . . .	August-September.	भादेां bhādō (भाद्र).
آسُو asū . . .	September-October.	आसिन् āsin.
كَتَاكَ katak . . .	October-November.	कातिक kātik.
مَکَر magar**)	November-December.	अघन aghan (आयहायण).
پَوَه pōh . . .	December-January.	पौष pauṣ (पूस्).
مَاه māh . . .	January-February.	माघ māgh.
پَاغَنَر paganr . . .	February-March.	फागुन phāgun.
چیتَر čētār . . .	March-April.	चैत्र čaitr (चैत्).

For the days of the week the Persian appellations are in use in Western Afghānistān, as: شنبه šambeh, Saturday, يَك شنبه yak šambeh, Sunday etc., but in Eastern Afghānistān the following names, partly taken from the Hindī, are current:

Pāštō:	Persian:
خَالِي xālī, Saturday.	شنبه šambeh.
اِتَبَار, اِتْوَار itbār, itvār, Sunday.	يَك شنبه yak šambeh.
گُل, پير gul, pīr, Monday.	دو شنبه dō šambeh.
نَه nahāh, Tuesday.	سه شنبه seh šumbeh.
چار شنبه čar šambeh, Wednesday.	چهار شنبه čahār šambeh.

\*) پَشَكَال = वर्षकाल, the rainy season, rain falling in the Panjāb chiefly in July-August.

\*\*) Sindhī: मंघिरु manghiru, Panjābī: मंघर (मार्गशिर).

پانښنبه pānšambeh	} Thursday. پنج شنبه panj šambeh.
د زیارت ورځ da ziārat vrad	
جمعه jumšāh, Friday.	جمعه jumšāh.

The names of the different seasons are: سپرلي sparlai, spring (or پسرلي psarlai), comprising February, March and April; اوری ōrai, summer generally (consisting of دوبي dūbai, hot weather, May and June, and پشکال pašakāl, rainy season, July-August); مني manai, autumn, (the latter half of August, September, October); زمي žimai, winter (November, December, January). This division of the seasons however can only be applied to the moderate hill-climate of Afghānistān.

## Appendix II.

### Survey of the conjugation of the Paṣṭō verbs.

#### I. The intransitive verb ending in al.

Infinitive: تښل tṣ-al, to flee.

Imperative:

Sing. و تښه vō tṣ-ah, flee.

Plur. و تښئې vō tṣ-aī, flee ye.

**A. From the Imperative are formed:**

**1) The Present.**

**Sing.**

زَهْ تَنْبِم zah tš-am, I flee.

تَهْ تَنْبِي tah tš-ē, thou fleest.

هَاهْ تَنْبِي hayah tš-ī, he, she flees.

**Plur.**

مُوْر تَنْبُو mūž tš-ū, we flee.

تَاسِي تَنْبِي tāse tš-aī, you flee.

هَاهْ تَنْبِي hayah tš-ī, they flee.

**2) The Subjunctive Present.**

**Sing.**

زَهْ وَتَنْبِم zah vō tš-am, I may flee.

تَهْ وَتَنْبِي tah ǒ tš-ē, thou mayst flee.

هَاهْ وَتَنْبِي hayah vō tš-ī, he, she may flee.

هَاهْ دِ وَتَنْبِي hayah de vō tš-ī, he, she should flee.

**Plur.**

مُوْر وَتَنْبُو mūž vō tš-ū, we may flee.

تَاسِي وَتَنْبِي tāse vō tš-aī, you may flee.

هَاهْ وَتَنْبِي hayah vō tš-ī, they may flee.

هَاهْ دِ وَتَنْبِي hayah de vō tš-ī, they should flee.

### 3) The Future.

#### Sing.

زَهْ بَهْ وَ تَبَّهْ zah bah vŏ tŕ-am, I shall flee.

تَهْ بَهْ وَ تَبَّهْ tah bah vŏ tŕ-ē, thou wilt flee.

هَهْ بَهْ وَ تَبَّهْ hayah bah vŏ tŕ-ī, he, she will flee.

#### Plur.

مُورْ بَهْ وَ تَبَّهْ mūr bah vŏ tŕ-ū, we shall flee.

تَاسِيْ بَهْ وَ تَبَّهْ tāe bah vŏ tŕ-aī, you will flee.

هَهْ بَهْ وَ تَبَّهْ hayah bah vŏ tŕ-ī, they will flee.

### B. From the participle praeterite are formed :

### 4) The Imperfect.

#### Sing.

زَهْ تَبَّهْ zah tŕ-al-am, I fled.

تَهْ تَبَّهْ tah tŕ-al-ē, thou fledst.

هَهْ تَبَّهْ hayah tiŕ, he fled.

هَهْ تَبَّهْ hayah tŕ-al-āh, tŕ-āh, she fled.

#### Plur.

مُورْ تَبَّهْ mūr tŕ-al-ū, we fled.

تَاسِيْ تَبَّهْ tāse tŕ-al-aī, you fled.

هَهْ تَبَّهْ hayah tŕ-al, tŕ-ah, masc.

هَهْ تَبَّهْ hayah tŕ-al-ē, tŕ-ē, fem.

} they fled.

### 5) The Habitual Imperfect.

Sing.

زَهْ بَهْ تَنْبَلَمْ zah bah tš-al-am, I used to flee  
etc. etc. (like the Imperfect).

### 6) The Conditional (Optative) of the Imperfect.

Sing. and Plur.

تَنْبَلَي, تَنْبَلِي, تَنْبَلَايِ (تَنْبِي, تَنْبِي, تَنْبَايِ)	$\left\{ \begin{array}{l} \text{زَهْ} \text{ zah} \\ \text{تَهْ} \text{ tah} \\ \text{هَاهْ} \text{ hayah} \\ \text{مُوژ} \text{ mūž} \\ \text{تَاسِي} \text{ tāse} \\ \text{هَاهْ} \text{ hayah} \end{array} \right\}$	tš-al-ai, tš-al-ē, tš-al-āē
		(tš-ai, tš-ē, tš-āē).

(If) I, thou, he, she, we, you, they would flee; or: would that I, thou, he, she, we, you, they would flee!

### 7) The Aorist.

Sing.

زَهْ وَ تَنْبَلَمْ zah vō tš-al-am, I fled.  
etc. etc. (like the Imperfect).

### 8) The Habitual Aorist.

Sing.

زَهْ بَهْ وَ تَنْبَلَمْ zah bah vō tš-al-am, I used to flee.  
etc. etc. (like the Imperfect).

C. With the participle perfect and the auxiliary 'to be' are formed:

9) The Perfect.

Sing.

يَم تَبَلَى, تَبَلَى tš-al-ai (m.), tš-al-e (f.) yam, I have fled.

تَبَى " " " " ē, thou hast fled.

دَي	تَبَلَى	tš-al-ai dai	he	} has fled.
دَه	تَبَلَى	tš-al-e dah	she	

Plur.

دَو تَبَلَى tš-al-ī yū, we have fled.

دَي " tš-al-ī aī, you have fled.

دَي " tš-al-ī dī, they have fled.

10) The Subjunctive of the Perfect.

Sing.

وَي	{	تَبَلَى masc., he	} may have fled.
		تَبَلَى fem., she	

Plur.

وَي تَبَلَى tš-al-ī vī, they may have fled.



## 11) The Pluperfect.

Sing.

تنبلی وُم tṣ-al-ai (m.), tṣ-al-e (f.) vum, I had fled.

دی ” ” ” ” vē, thou hadst fled.

تنبلی وُه	tṣ-al-ai vuh, he	} had fled.
تنبلی وَه	tṣ-al-e, vah, she	

Plur.

وُو تنبلی tṣ-al-ī vū, we had fled.

وُئی ” ” vaī, you had fled.

وُو ” ”	vū (masc.)	} they had fled.
وُی ” ”	vē (fem.)	

## 12) The Subjunctive of the Pluperfect.

Sing.

تنبلی وُم باه bah tṣ-al-ai (m.), tṣ-al-e (f.) vum, I would have fled, etc. etc. (like the Pluperfect).

## 13) The Conditional (Optative) of the Pluperfect.

Sing.

تنبلی وُم, تنبلی وُی, وُی	{	زَ zah	} tṣ-al-ai, tṣ-al-ē vai, vē, vāē
		تَ tah	
		هَ hayah	

(If) I, thou, he, she would have fled; or: would that I, thou, he, she had fled!

Plur.

تنبلی دی, دی, وای } 
  $\left\{ \begin{array}{l} \text{مُوو} \text{ mūž} \\ \text{تاسی} \text{ tāse} \\ \text{هغه} \text{ hayah} \end{array} \right\} \text{tš-al-ī vai, vē, vāē.}$

(If) we, you, they would have fled; or: would that we, you, they had fled!

#### 14) The Past Future.

Sing.

به تنبلی, تنبلی یم bah tš-al-ai (m.), tš-al-e (f.) yam, I shall have fled.  
 ٿی ” ” ” ” ” ” ē, thou wilt have fled.  
 دی ” ” ” ” ” ” vī, he, she will have fled.

Plur.

به تنبلی یو bah tš-al-ī yū, we shall have fled.  
 ٿی ” ” ” ” ” aī, you will have fled.  
 دی ” ” ” ” ” vī, they will have fled.

## II. The intransitive verb ending in -ēd-al.

a) دریدل dar-ēd-al, to stand, primit. verb.

b) زړیدل zaṛ-ēd-al, to become old, derivat. verb. (زړ).

# Imperative.

## Sing.

a) و دَرِيژَه vŏ dar-ēž-ah, stand!

b) 
$$\left. \begin{array}{l} \text{زَر} \text{ zōr (masc.)} \\ \text{شَه} \left\{ \begin{array}{l} \text{زَرَه} \text{ zar-āh (fem.)} \end{array} \right. \end{array} \right\} \text{šah, become old!}$$

## Plur.

a) و دَرِيژِي vŏ dar-ēž-aī, stand ye!

b) 
$$\left. \begin{array}{l} \text{زَارَه} \text{ zārah (masc.)} \\ \text{شِي} \left\{ \begin{array}{l} \text{زَرِي} \text{ zarē (fem.)} \end{array} \right. \end{array} \right\} \text{šaī, become ye old!}$$

With the prohibitive particle مَه mah zar-ēž-ah, Plur.  
مَه زَرِي mah zar-ēž-aī, do not become old!

## A. From the Imperative are formed:

### 1) The Present.

#### Sing.

a) زَه دَرِيژَم (دَرَم) zah dar-ēž-am, (dar-am), I stand.

تَه دَرِيژِي (دَرِي) tah dar-ēž-ē (dar-ē), thou standest.

هَه دَرِيژِي (دَرِي) hayah dar-ēž-ī (dar-ī), he, she stands.

#### Plur.

مُو دَرِيژُو (دَرُو) mūž dar-ēž-ū (dar-ū), we stand.

(تاسی دَرِی تَی) tāse dar-ēž-aī (dar-aī), you stand.

(تَی دَرِی هَا) hayah dar-ēž-ī (dar-ī), they stand.

b) Sing.

زَرِی زَ zah zar-ēž-am, I become old.

etc. etc. (quite like زَرِی).

## 2) The Subjunctive Present.

a) Sing.

زَ وَ دَرِی zah vō dar-ēž-an, I may stand.

etc. etc. (like the Present).

b) Sing.

شَم	زَ زَرِی (m.) zah zōr	}	šam, I may become old.
	زَ " (f.) " zar-āh		
شِی	" تَ (m.) tah "	}	šē, thou mayst become old.
	" " (f.) " "		
شِی	" هَا (m.) hayah "	}	šī, he, she may become old.
	" " (f.) " "		
شِی	زَ وَ دَرِی (m.) hayah de zōr	}	šī, he, she should become old.
	زَ وَ " (f.) " de zar-āh		

Plur.

شَو	زَ وَ زَرِی (m.) mūž zārah	}	šū, we may become old.
	زَ وَ " (f.) " zar-ē		
شِی	" تَاسی tāse "	}	šaī, you may become old.
	" " " "		

شی { " " " " } šī, they may become old.

شی { " " " " } šī, they should become old.

### 3) The Future.

- a) Sing.
- زَه بَه وَ دَرِیَم zah bah vő dar-ēž-am, I shall stand.
- تَه بَه وَ دَرِی تَه tah bah vő dar-ēž-ē, thou wilt stand.
- هَاه بَه وَ دَرِی هَاه hayah bah vő dar-ēž-ī, he, she will stand.

Plur.

مُور بَه وَ دَرِی مُم mūž bah vő dar-ēž-ū, we shall stand.

تَاسِی بَه وَ دَرِی تَاسِ tāse bah vő dar-ē-ž-aī, you will stand.

هَاه بَه وَ دَرِی هَاه hayah bah vő dar-ēž-ī, they will stand.

- b) Sing.
- شَم { زَه بَه زَوَر (m.) zah bah zōr } šam, I shall become old.
- شَم { زَه " " (f.) " " zar-āh } šam, I shall become old.
- شی { " " تَه (m.) tah " " } šē, thou wilt become old.
- شی { " " " (f.) " " " } šē, thou wilt become old.
- شی { " " هَاه (m.) hayah " " } šī, he, she will become old.
- شی { " " " (f.) " " " } šī, he, she will become old.

Plur.

شو	(m.) mūž bah zārah	} šū, we shall become old.
	(f.) „ „ zar-ē	
شئی	(m.) tāse „ „	} šaī, you will become old.
	(f.) „ „ „	
شی	(m.) hayah „ „	} šī, they will become old.
	(f.) „ „ „	

B. From the participle preterite are formed:

4) The Imperfect.

a)

Sing.

زَهْ دَرِیدَم, دَرِیدَم zah dar-ēd-al-am, dar-ēd-am, I stood.

تَهْ دَرِیدِی, دَرِیدِی tah dar-ēd-al-ē, dar-ēd-ē, thou stoodst.

هَهْ دَرِیدَ (m.) hayah dar-ēd-aḥ, he	} stood.
هَهْ دَرِیدَلَهْ, دَرِیدَلَهْ (f.) hayah dar-ēd-al-āh, dar-ēd-āh, she	

Plur.

مُوژ دَرِیدَلُو, دَرِیدَلُو mūž dar-ēd-al-ū, dar-ēd-ū, we stood.

تَاسِی دَرِیدَلِئِی, دَرِیدَلِئِی tāse dar-ēd-al-aī, dar-ēd-aī, you stood.

هَهْ دَرِیدَل, دَرِیدَل (m.) hayah dar-ēd-aḥ, dar-ēd-aḥ	} they stood.
هَهْ دَرِیدَلِی, دَرِیدَلِی „ (f.) „ dar-ēd-al-ē, dar-ēd-ē	



b) Sing.

زَه زَرِیدَم, زَرِیدَم zah zar-ēd-al-am, zar-ēd-am, I became old.  
etc. etc. (like زَرِیدَم etc.).

### 5) The Habitual Imperfect.

a) Sing.

زَه بَه دَرِیدَم, بَه دَرِیدَم zah bah dar-ēd-al-am, bah dar-ēd-am,  
I used to stand; etc. etc. (like the Imperfect).

b) Sing.

زَه بَه زَرِیدَم, بَه زَرِیدَم zah bah zar-ēd-al-am, bah zar-ēd-am,  
I used to become old; etc. etc. (like the Imperfect).

### 6) The Conditional (Optative) of the Imperfect.

a)

\*) دَرِیدَلِی, دَرِیدَلِی (زَه, تَه, هَه zah, tah, hayah) dar-ēd-al-ai, dar-ēd-al-ē,  
or دَرِیدَلِی, دَرِیدَلِی (مُو, تَاسِی, هَه mūž, tāse, hayah) dar-ēd-ai, dar-ēd-ē

(If) I, thou, he, she, we, you, they would stand; or: would that I etc. would stand!

b) Sing.

شَوَلِی, شَوَلِی, شَوَلِی (م.) زَه, تَه, هَه زَه (m.) zah, tah, hayah zōr } šv-al-ai, šv-al-ē, šv-al-āē  
or شَوَلِی, شَوَلِی, شَوَلِی (ف.) زَه, تَه, هَه (f.) " " " zar-āh } or  
شَوَلِی, شَوَلِی, شَوَلِی } šv-ai, šv-ē, šv-āē

\*) Or دَرِیدَلِی dar-ēd-al-āē, دَرِیدَلِی dar-ēd-āē.

(If) I, thou, he, she would become old; or: would that I, thou, he, she would become old!

Plur.

etc. شَوَلَي	{	مُوز، تَاسِي، هَغَه زَارَه (m.) mūž, tāse, hayah zārah	{	šv-al-ai etc.
or				
etc. شَوِي	{	زَرِي „ „ „ (f.) „ „ „ zar-ē	{	šv-ai etc.

(If) we, you, they would become old; or: would that we, you, they would become old!

7) The Aorist.

a) Sing.

زَه وَدَرِيْدَم، وَدَرِيْدَم zah vō dar-ēd-al-am, vō dar-ēd-am,

I stood; etc. etc. (like the Imperfect).

b) Sing.

*) شَوَلَم، شَوَم	{	زَه زَوَر (m.) zah zōr	{	šv-am, šv-al-am,
		زَه „ (f.) „ zar-āh		I became old.
شَوِي، شَوَلِي	{	„ تَه (m.) tah „	{	šv-ē, šv-al-ē,
		„ „ (f.) „ „		thou becamest old.
شَوَلَه، شَوَه	{	هَغَه (m.) hayah „	{	šah, he
		„ „ (f.) „ „		šv-āh, šv-al-āh, she
				became old.

Plur.

شَوُو، شَوَلُو	{	مُو زَارَه (m.) mūž zārah	{	šv-ū, šv-al-ū,
		زَرِي „ (f.) „ zar-ē		we became old.

\*) شَوَلَم is not so much in use as شَوَم.

شوئیی, شوئی	”	تاسی (m.) tāse	”	šv-aī, šv-al-aī,
	”	” (f.)	”	you became old.
شور, شوه, شول	”	هغه (m.) hayah	”	šv-ū, šv-ah,
				šv-al
شوی, شوئی	”	” (f.)	”	šv-ē, šv-al-ē
				they be- came old.

### 8) The Habitual Aorist.

- a) Sing.  
 zah bah vō dar-ēd-al-am, bah vō dar-ēd-am,  
 I used to stand; etc. etc. (like the Imperfect).
- b) Sing.  
 zah bah zōr šv-am, I used to become old.  
 etc. etc. (like the Aorist).

C. With the participle perfect and the auxiliary „to be“  
 are formed:

### 9) The Perfect.

- a) Sing.
- |    |   |                                      |   |                                    |
|----|---|--------------------------------------|---|------------------------------------|
| یم | { | زه دَرِيدَنِي* (m.) zah dar-ēd-al-ai | { | yam, I have stood.                 |
|    |   | دَرِيدَنِي (f.) „ dar-ēd-al-e        |   |                                    |
| ئی | { | ” تَه (m.) tah                       | { | ē, thou hast stood.                |
|    |   | ” (f.) ”                             |   |                                    |
| ئی | { | ” هغه (m.) hayah                     | { | dai, he }<br>dah, she } has stood. |
| ه  |   | ” (f.) ”                             |   |                                    |

\*) Or دَرِيدَنِي dar-ēd-ai, fem. دَرِيدَنِي dar-ēd-e, Plur. (com.) دَرِيدَنِي dar-ēd-i.

Plur.

مُور دَرِیدَنی یو	mūž dar-ēd-al-ī yū,	we have stood.
تَاسِی ٬٬ تِی	tāse ٬٬ aī,	you have stood.
هَغَه ٬٬ دِی	hayah ٬٬ dī,	they have stood.

b)

Sing.

نَم	$\left\{ \begin{array}{l} \text{زَه زَوَر شَوِی (m.) zah zōr šavai} \\ \text{زَرَه شَوِی ٬٬ (f.) ٬٬ zar-āh šave} \end{array} \right\}$	yam, I have become old.
تِی	$\left\{ \begin{array}{l} \text{٬٬ ٬٬ تَه (m.) tah ٬٬ ٬٬} \\ \text{٬٬ ٬٬ ٬٬ (f.) ٬٬ ٬٬ ٬٬} \end{array} \right\}$	ē, thou hast become old.
دِی	$\left\{ \begin{array}{l} \text{٬٬ ٬٬ هَغَه (m.) hayah ٬٬ ٬٬} \\ \text{٬٬ ٬٬ ٬٬ (f.) ٬٬ ٬٬ ٬٬} \end{array} \right\}$	dai, he has become old.
دَه	$\left\{ \begin{array}{l} \text{٬٬ ٬٬ ٬٬ (f.) ٬٬ ٬٬ ٬٬} \end{array} \right\}$	dah, she

Plur.

یو	$\left\{ \begin{array}{l} \text{مُور زَاَرَه شَوِی (m.) mūž zārah šavī} \\ \text{زَرِی شَوِی ٬٬ (f.) ٬٬ zar-ē savī} \end{array} \right\}$	yū, we have become old.
تِی	$\left\{ \begin{array}{l} \text{٬٬ ٬٬ تَاسِی (m.) tāse ٬٬ ٬٬} \\ \text{٬٬ ٬٬ ٬٬ (f.) ٬٬ ٬٬ ٬٬} \end{array} \right\}$	aī, you have become old.
دِی	$\left\{ \begin{array}{l} \text{٬٬ ٬٬ هَغَه (m.) hayah ٬٬ ٬٬} \\ \text{٬٬ ٬٬ ٬٬ (f.) ٬٬ ٬٬ ٬٬} \end{array} \right\}$	dī, they have become old.

10) The Subjunctive of the Perfect.

a)

Sing.

وِی	$\left\{ \begin{array}{l} \text{هَغَه دَرِیدَنی (m.) hayah dar-ēd-al-ai} \\ \text{دَرِیدَنی ٬٬ (f.) ٬٬ dar-ēd-al-e} \end{array} \right\}$	vī, he, she may have stood.
-----	---	-----------------------------

Plur.

هَيَّاه دَرِيدَلِي وَي (m. f.), hayah dar-ēd-al-ī vī, they may have stood.

b) Sing.

وي { هَيَّاه زَوَر شَوِي (m.) hayah zōr šavai } vī, he, she may here  
 { زَرَه شَوِي „ (f.) „ zaṛ-āh šave } become old.

Plur.

شَوِي وَي { هَيَّاه زَارَه (m.) hayah zārah } šavī vī, they may have  
 { زَرِي „ (f.) „ zaṛ-ē } become old.

11) The Pluperfect.

a) Sing.

م { زَه دَرِيدَلِي (m.) zah dar-ēd-al-ai } vum, I had stood.  
 { دَرِيدَلِي „ (f.) „ dar-ēd-al-e }  
 etc. etc.

b) Sing.

م { زَه زَوَر شَوِي (m.) zah zōr šavai } vum, I had become old.  
 { زَرَه شَوِي „ (f.) „ zaṛ-āh šave }  
 etc. etc.

12) The Subjunctive of the Pluperfect.

a) Sing.

م { زَه بَه دَرِيدَلِي (m.) zah bah dar-ēd-al-ai } vum  
 { دَرِيدَلِي „ „ (f.) „ „ dar-ēd-al-e }

I should have stood; etc. etc.

b) Sing.

$$\left. \begin{array}{l} \text{زَهْ بَهْ زَوَرِ شَوَى} \text{ (m.) } \text{zah bah zōr šavai} \\ \text{زَرَهْ شَوَى} \text{ „ „ (f.) „ „ zar-āh šave} \end{array} \right\} \text{vum}$$

I should have become old; etc. etc.

### 13) The Conditional (Optative) of the Pluperfect.

a) Sing.

$$\left. \begin{array}{l} \text{زَهْ دَرِيدَلَى} \text{ (m.) } \text{zah dar-ēd-al-ai} \\ \text{دَرِيدَلَى} \text{ „ (f.) „ dar-ēd-al-e} \end{array} \right\} \text{vai, vē, vāē}$$

(If) I would have stood; or: would that I had stood!  
etc. etc.

b) Sing.

$$\left. \begin{array}{l} \text{زَهْ زَوَرِ شَوَى} \text{ (m.) } \text{zah zōr šavai} \\ \text{زَرَهْ شَوَى} \text{ „ (f.) „ zar-āh šave} \end{array} \right\} \text{vai, vē, vāē,}$$

(If) I would have become old; or: would that I had become old! etc. etc.

### 14) The Past Future.

a) Sing.

$$\left. \begin{array}{l} \text{زَهْ بَهْ دَرِيدَلَى} \text{ (m.) } \text{zah bah dar-ēd-al-ai} \\ \text{دَرِيدَلَى} \text{ „ „ (f.) „ „ dar-ēd-al-e} \end{array} \right\} \text{yam,}$$

I shall have stood; etc. etc.

b) Sing.

$$\left. \begin{array}{l} \text{زَهْ بَهْ زَوَرِ شَوَى} \text{ (m.) } \text{zah bah zōr šavai} \\ \text{زَرَهْ شَوَى} \text{ „ „ (f.) „ „ zar-āh šave} \end{array} \right\} \text{yam, I shall have become old.}$$

etc. etc.



### III. Transitive verb ending in al.

Infinitiv: شَرَلَ, šar-al, to eject.

Imperative.

Sing.

وُ شَرِه vö šar-ah, eject!

Plur.

وُ شَرْتِي vö šar-aī, eject ye!

A. From the Imperative are formed:

#### 1) The Present.

Sing.

زَه شَرَم zah šar-am \*), I eject.

تَه شَرِي tah šar-ē, thou ejectest.

هَه شَرِي hayah šar-ī, he, she ejects.

Plur.

مُور شَرِد mūž šar-ū, we eject.

تَاسِي شَرْتِي tāse šar-aī, you eject.

هَه شَرِي hayah šar-ī, they eject.

#### 2) The Subjunctive of the Present.

Sing.

زَه وَ شَرَم zah vö šar-am, I may eject (that I eject).

تَه وَ شَرِي tah vö šar-ē, thou mayst eject.

---

\*) Or: شَرَمَه šar-amah, in the eastern (modern) dialect.

هَعَه وَ شَرِي hayah vǒ šar-ī, he, she may eject.

هَعَه دِ وَ شَرِي hayah de vǒ šar-ī, he, she should eject.

Plur.

مُوڙ وَ شَرِي mūž vǒ šar-ū, we may eject.

تَاسِي وَ شَرِي tāse vǒ šar-aī, you may eject.

هَعَه وَ شَرِي hayah vǒ šar-ī, they may eject.

هَعَه دِ وَ شَرِي hayah de vǒ šar-ī, they should eject.

3) The Future.

Sing.

زَه بَه وَ شَرَم zah bah vǒ šar-am, I shall eject.

etc. etc. (like the Present).

**B. From the participle preterite are formed  
(with passive signification):**

4) The Imperfect.

Sing.

زَه ٿِي شَرَام zah ē šar-al-am \*), I was ejected by him.

تَه ٿِي شَرِي tah ē šar-al-ē, thou wast ejected by him.

هَعَه ٿِي شَارَه (m.) hayah ē šār-aḥ, he was ejected by him.

شَرَه (f.) „ „ šar-al-āh, she was ejected by him.

Plur.

مُوڙ ٿِي شَرَام mūž ē šar-al-ū, we were ejected by him.

تَاسِي ٿِي شَرَام tāse ē šar-al-aī, you were ejected by him.

---

\*) The pronominal suffix ٿِي (by him, her, them) is only added to show the construction and use of these tenses.

هَغَه ټی شَرَل (m.) hayah ē šar-al	} they were ejected by him.
شَرَل ټی شَرَل (f.) „ „ sar-al-ē	

### 5) The Habitual Imperfect.

Sing.

زَه ټی شَرَلَمْ zah bah ē šar-al-am \*), I used to be ejected by him,  
etc. etc. (like the Imperfect).

### 6) The Conditional (Optative) of the Imperfect.

شَرَل ټی شَرَل ټی شَرَل ټی or شَرَل ټی شَرَل ټی شَرَل ټی	{ مَ mā تَ tā هَغَه hayah مَوْ mūž تَاسُو tāsū هَغَو hāyō       }	šar-al-ai, šar-al-ē, šar-al-āē
		or
		šar-ai, šar-ē, šar-āē

(If) he, she, they would be ejected, or: would that he, she, they would be ejected (by me, thee, him, her, us you, them) \*\*).

### 7) The Aorist.

Sing.

زَه ټی شَرَلَمْ zah vō ē šar-al-am, I was ejected by him.  
etc. etc. (like the Imperfect).

\*) Or: زَه ټی شَرَلَمْ ټی zah ē šar-al-am bah.

\*\*) This mood is only used in the third person Sing. and Plur., the first and second person being avoided to prevent confusion with other tenses. شَرَل ټی شَرَل ټی شَرَل ټی etc. is not subject to any inflexion.

# 8) The Habitual Aorist.

Sing.

زَهْ بَهْ ثِي وَ شَرَلَمْ zah bah ē vō šar-al-am, I used to be ejected by him.

etc. etc. (like the Imperfect).

C. With the participle perfect and the auxiliary 'to be' are formed (with passive signification):

# 9) The Perfect.

Sing.

نَمْ	{	زَهْ ثِي شَرَلِي (m.) zah ē šar-al-ai *)	{	yam, I have been ejected by him.
		شَرَلِي " " (f.) " ē šar-al-e		
ثِي	{	" " تَهْ (m.) tah " "	{	ē, thou hast been ejected by him.
		" " " (f.) " " "		
دِي	{	هَهْ (m.) hayah " "	{	dai, he dah, she
		" " " (f.) " " "		

has been ejected  
by him.

Plur.

مُورِ ثِي شَرَلِي يُو (com.) mūž ē šar-al-ī yū,	we have been ejected by him.		
تَاسِي " " تِي	tāse " "	aī,	you have been ejected by him.
هَهْ " " دِي	hayah " "	dī,	they have been ejected by him.

# 10) The Subjunctive of the Perfect.

Sing.

وِي	{	هَهْ ثِي شَرَلِي (m.) hayah ē šar-al-ai	{	vī, he, she may have been ejected by him.
		شَرَلِي " " (f.) " " šar-al-e		

\*) Or شَرِي šar-ai, fem. شَرِي šar-e (شَرِي).

Plur.

هَغَه ثِي شَرَلِي وَي (com.) hayah ē šar-al-ī vī, they may have been ejected by him.

11) The Pluperfect.

Sing.

وَم	$\left\{ \begin{array}{l} \text{زَه ثِي شَرَلِي (m.) zah ē šar-al-ai} \\ \text{شَرَلِي " " (f.) " " šar-al-e} \end{array} \right\}$	vum, I had been ejected by him.
وَي	$\left\{ \begin{array}{l} \text{" " تَه (m.) tah " " } \\ \text{" " " (f.) " " " } \end{array} \right\}$	vē, thou hast been ejected by him.
وَه	هَغَه (m.) hayah " "	vuh, he
وَه	" " (f.) " " "	vāh, she
		had been ejected by him.

Plur.

مُوو ثِي شَرَلِي وَي	(com.) mūž ē šar-al-ī vū,	we had been ejected by him.
تَابِي " " وَي	(com.) tāse " "	vaī, you had been ejected by him.
هَغَه " " وَي	(m.) hayah " "	vū } they had been ejected by him.
" " " وَي	(f.) " " "	
		vē

12) The Subjunctive of the Pluperfect.

Sing.

وَم	$\left\{ \begin{array}{l} \text{زَه بَه ثِي شَرَلِي (m.) zah bah ē šar-al-ai} \\ \text{شَرَلِي " " " (f.) " " " šar-al-e} \end{array} \right\}$	vum,
-----	---	------

I should have been ejected by him; etc. etc. (like the Pluperfect).

### 13. The Conditional (Optative) of the Pluperfect.

Sing.

زَ , تَه , هَغَه ٿِي شَرِي	(m.) zah, tah, hayah šar-al-ai	} vai, vē, vāē
وَايَ شَرِي	(f.) " " " " šar-al-e	

(If) I, thou, he, she would have been ejected by him; or: would that I, thou, he, she had been ejected by him!

Plur.

مُورِ , تَاسِي , هَغَه ٿِي شَرِي وَايَ	(com.) mūž, tāse, hayah, šar-al-ī	vai, vē, vāē,
--	-----------------------------------	---------------

(If) we, you, they would have been ejected by him; or: would that we, you, they had been ejected by him!

### 14. The Past Future.

Sing.

يَمِ	زَه ٻَه ٿِي شَرِي (m.) zah bah ē šar-al-ai	} yam, I shall have been ejected by him.
	شَرِي " " " (f.) " " " šar-al-e	
ٿِي	" " " تَه (m.) tah " " "	} ē, thou wilt have been ejected by him.
	" " " " (f.) " " " "	
وِي	" " " هَغَه (m.) hayah " " "	} vī, he, she will have been ejected by him.
	" " " " (f.) " " " "	

Plur.

مُورِ ٻَه ٿِي شَرِي يُو (com.) mūž bah ē šar-al-ī yū, we will have been ejected by him.

تَاسِي " " " تَاسِي tāse " " " aī, you will have been ejected by him.

هَغَه " " " هَغَه hayah " " " vī, they will have been ejected by him.



#### IV. The causal verb ending in *al*.

##### Infinitive:

- a) وڤروڤ *vēr-av-al* \*), to frighten, primit. caus. verb.  
 b) جوړوڤ *jōr-av-al*, to restore, derivat. caus. verb.

##### Imperative:

##### Sing.

- a) وڤروڤه *vō vēr-av-ah*, frighten!  
 b) کړه  $\left\{ \begin{array}{l} \text{جوړ (m.) } jōr \text{ **)} \\ \text{جوړه (f.) } jōr-äh \end{array} \right\} krah, \text{ restore!}$   
 مه جوړوه *mah jōr-av-ah*, do not restore!

##### Plur.

- a) وڤروږي *vō vēr-av-aī*, do ye frighten!  
 b) کړي  $\left\{ \begin{array}{l} \text{جوړ (m.) } jōr \\ \text{جوړي (f.) } jōr-ē \end{array} \right\} kṛ-aī, \text{ restore ye!}$   
 مه جوړوږي *mah jōr-av-aī*, do ye not restore!

\*) The primitive causal verb is quite regular; here it is put down chiefly in contradistinction to the derivative causal, in order to show the different conjugation of both.

\*\*) The gender of the adjective must agree with the object of the verb. Instead of کړل the other auxiliary کول is also used in the Imperative, the Subjunctive of the Present, the Future and in the III person Sing. and Plural of the Aorist.

**A. From the Imperative are formed:**

**1) The Present.**

a)

Sing.

زَه ڤِرَوَم zah vēr-av-am, I frighten.

تَه ڤِرَوِي tah vēr-av-ē, thou frightenest.

هَه ڤِرَوِي hayah vēr-av-ī, he, she frightens.

Plur.

مُوڙ ڤِرَوَم mūž vēr-av-ū, we frighten.

تَاسِي ڤِرَوِي tāse vēr-av-aī, you frighten.

هَه ڤِرَوِي hayah vēr-av-ī, they frighten.

b)

Sing.

زَه جَوَرَم zah jōr-av-am, I restore.

etc. etc. (like ڤِرَوَم).

**2. The Subjunctive of the Present.**

a)

Sing.

زَه وَ ڤِرَوَم zah vō vēr-av-am, I may frighten.

etc. etc.

b)

Sing.

کَم	{	زَه جَوَرَم zah jōr (m.)	}	kṛ-am, I may restore.
		جَوَرَه " " jōr-āh (f.)		
کِي	{	" تَه tah " "	}	kṛ-ē, thou mayst restore.
		" " " " "		
کِي	{	" هَه hayah " "	}	kṛ-ī, he, she may restore.
		" " " " "		

کری { هَغَه دِ جَوْر hayah de jōr (m.) } kṛ-ī, he, she should  
جَوْرَه " " " " jōr-āh (f.) } restore.

Plur.

کدو { مُوَر جَوْر mūž jōr (m.) } kṛ-ū, we may restore.  
جَوْرِي " " jōr-ē (f.) }  
کدئی { تَنَاسِي tāse " " } kṛ-aī, you may restore.  
" " " " " }  
کری { هَغَه " " " } kṛ-ī, they may restore.  
" " " " " }  
کری { هَغَه دِ جَوْر hayah de jōr } kṛ-ī, they should restore.  
جَوْرِي " " " " jōr-ē }

3. The Future.

a) Sing.

زَه بَه وَ وِیروم zah bah vō vēr-av-am, I shall frighten.  
etc. etc. (like the Present).

b) Sing.

کَم { زَه بَه جَوْر zah bah jōr (m.) } kṛ-am, I shall restore,  
{ جَوْرَه " " " " jōr-āh (f.) }  
etc. etc. (like the Subjunctive).

**B. From the participle preterite are formed:**  
(with passive signification)

4) The Imperfect.

a) Sing.

زَه ئِي وِیروم zah ē vēr-av-al-am, I was frightened by him.

تَه تِي وَيَرَوِي tah ē vēr-av-al-ē, thou wast frightened by him.

هَغَه تِي وَيَرَوِي (m.) hayah ē vēr-áv-ōh, he	} was frightened by him.
وَيَرَوِي " " (f.) " " vēr-av-al-āh, she	

Plur.

مُوَر تِي وَيَرَوُو mūž ē vēr-av-al-ū, we were frightened by him.

تَاسِي تِي وَيَرَوَلْتِي tāse ē vēr-av-al-aī, you were frightened by him.

هَغَه تِي وَيَرَوَل (m.) hayah ē vēr-av-al	} they were frightened by him.
وَيَرَوَلِي " " (f.) " " vēr-av-al-ē	

b)

Sing.

زَه تِي جَوَرَوَلَم zah ē jōr-av-al-am, I was restored by him.  
etc. etc. (like وَيَرَوَلَم).

### 5) The Habitual Imperfect.

a)

Sing.

زَه بَه تِي وَيَرَوَلَم zah bah ē vēr-av-al-am, I used to be frightened by him; etc. etc. (like the Imperfect).

b)

Sing.

زَه بَه تِي جَوَرَوَلَم zah bah ē jōr-av-al-am, I used to be restored by him; etc. etc. (like the Imperfect).

## 6) The Conditional (Optative) of the Imperfect.

a) b)	Sing.	
وېروڼي, وېروڼي, وېروڼي	$\left\{ \begin{array}{l} \text{مَا } mā \\ \text{تَا } tā \\ \text{هَغَه } hayah \end{array} \right.$	vēr-av-al-ai, vēr-av-al-ē, vēr-av-al-āē.
جوړوڼي, جوړوڼي, جوړوڼي	$\left\{ \begin{array}{l} \text{مُوږ } mūž \\ \text{تَاسُو } tāsū \\ \text{هَغُو } hayō \end{array} \right.$	jōr-av-al-ai, jōr-av-al-ē, jōr-av-al-āē.

(If) he, she, they would be frightened (restored) by me, thee, him, her, us, you, them; or: would that he, she, they would be frightened (restored) by me! etc.

## 7) The Aorist.

a)	Sing.	
زَه وُ بِي وېروڼم	zah vō ē vēr-av-al-am,	I was frightened by him; etc. etc. (like the Imperfect).

b)	Sing.	
کړم	$\left\{ \begin{array}{l} \text{زَه بِي جوړ (m.) } zah ē jōr \\ \text{جوړه " " (f.) " " jōr-āh} \end{array} \right.$	kṛ-am, I was restored by him.
کړي	$\left\{ \begin{array}{l} \text{" " تَه (m.) } tah " " \\ \text{" " " (f.) " " " } \end{array} \right.$	kṛ-ē, thou wast restored by him.
کړه, کړه	" " هَغَه (m.) hayah " "	kar, kṛ-aḥ, he
کړله, کړله	" " " (f.) " " "	kṛ-al-āh, kṛ-āh, she
		was restored by him.

Plur.

کړو	{	مُوړئې جوړ (m.) mūž ē jōr	}	kr-ū, we were restored by him.
		جوړې " " (f.) " " jōr-ē		
کړئې	{	" " تاسې (m.) tāse " "	}	kr-aī, you were restored by him.
		" " " (f.) " " "		
کړل, کړه	" "	هغه (m.) hayah " "	kr-al, kr-ah	} they were rest- ored by him.
کړلې, کړې	" "	" " (f.) " " "	kr-al-ē, kr-ē	

8) The Habitual Aorist.

a) Sing.

زه به ټی و ډیروولم zah bah ē vō vēr-av-āl-am, I used to be frightened by him; etc. etc. (like the Aorist-Imperf.).

b) Sing.

کړم { زه به ټی جوړ (m) zah bah ē jōr }  
          { جوړه " " (f.) " " jōr-āh } kr-am, I used to be  
restored by him; etc. etc. (like the Aorist).

C. With the participle perfect and the auxiliary „to be“  
are formed (with passive signification):

9) The Perfect.

a) Sing.

یم { زه ټی وږوولې (m.) zah ē vēr-av-al-ai } yam, I have been  
          { وږوولې " " (f.) " " vēr-av-al-e } frightened by him.  
etc. etc. (cf. the Perfect of the trans. verb, sub III).



- b) Sing.
- |     |   |   |                  |
|-----|---|---|------------------|
| يَم | { | زَهْ تِي جَوْرَ كَرَي (m.) zah ē jōr kar-ai | yam, I have been |
|     |   | جَوْرَهْ كَرَي (f.) „ „ jōr-āh kar-e        |                  |
|     |   | etc. etc.                                   |                  |
- Plur.
- |         |   |                                  |                   |
|---------|---|----------------------------------|-------------------|
| كَي يُو | { | مُوْرَ تِي جَوْرَ (m.) mūž ē jōr | kar-ī yū, we have |
|         |   | جَوْرَي (f.) „ „ jōr-ē           |                   |
|         |   | etc. etc.                        |                   |

#### 10) The Subjunctive of the Perfect.

- a) Sing.
- |     |   |  |                      |
|-----|---|--|----------------------|
| وَي | { | هَغَهْ تِي وَيْرَوَي (m.) hayah ē vēr-av-al-ai | vī, he, she may have |
|     |   | وَيْرَوَي (f.) „ „ vēr-av-al-e                 |                      |

#### Plur.

هَغَهْ تِي وَيْرَوَي (com.) hayah ē vēr-av-al-ī vī, they may have been frightened by him.

- b) Sing.
- |     |   |   |                     |
|-----|---|---|---------------------|
| وَي | { | هَغَهْ تِي جَوْرَ كَرَي (m.) hayah ē jōr kar-ai | vī, he she may have |
|     |   | جَوْرَهْ كَرَي (f.) „ „ jōr-āh kar-e            |                     |

#### Plur.

كَي وَي	{	هَغَهْ تِي جَوْرَ (m.) hayah ē jōr	kar-ivī, they may have
		جَوْرَي (f.) „ „ jōr-ē	

#### 11) The Pluperfect.

- a) Sing.
- |     |   |  |                            |
|-----|---|--|----------------------------|
| وَم | { | زَهْ تِي وَيْرَوَي (m.) zah ē vēr-av-al-ai | vum, I had been frightened |
|     |   | وَيْرَوَي (f.) „ „ vēr-av-al-e             |                            |

etc. etc. (cf. the Pluperf. of the trans. verb, sub III).

b)

**Sing.**

, { زه ئی جوړ کړی (m.) zah ē jōr kar-ai }  
 ۴۹ { جوړه کړی ” ” (f.) ” ” jōr-āh kar-e } vum, I had been rest-  
 etc. etc. } ored by him.

## 12) The Subjunctive of the Pluperfect.

a)

Sing.

, { زَهْ بَهْ عِي وَيِرَوَلِي (m.) zah bah ē vēr-av-al-ai  
 وم { " " " (f.) " " " vēr-av-al-e } vum,

**I should have been frightened by him; etc. etc.**

**b)**

Sing.

۴۹. { زه به بی جور کرای (m.) zah bah ē jōr kar-ai  
جوره کرای (f.) " " " jōr-āh kar-e } vum,

**I should have been restored by him; etc. etc.**

### 13) The Conditional (Optative) of the Pluperfect.

a)

Sing.

vai, vē,  
vāē,

(If) I, thou, he, she had been frightened by him; or: would, that I, thou, he, she had been frightened by him!

Plur.

(com.), mūḡ, tāse, hayah ē  
vēr-av-al-ī vai, vē, vāē,

(If) we, you, they had been frightened by him; or: would that we, you, they had been frightened by him!



Deriv. causal. verb. b)

شَه { جَوْرَ كَرِي (m.) jōr karai  
جَوْرَه كَرِي (f.) jōr-āh karē } šah, be restored!

or:

شَه { جَوْرَاوَه jōrāvōh  
جَوْرَوَلَه jōravalāh } šah.

Plur.

a) شَيْئِي { وَ شَرَلِي, وَ شَرَلِي (m.) vō šaral, vō šaralī  
وَ شَرَلِي, وَ شَرَلِي (f.) vō šaralē, vō šaralī } šai, be ye ejected!

b) كَرِي شَيْئِي { جَوْر (m.) jōr  
جَوْرِي (f.) jōrē } karī šai, be ye restored!

or

شَيْئِي { جَوْرَوَل (m.) jōraval  
جَوْرَوَلِي (f.) jōravalē } šai.

### 1) The Present.

a)

Sing.

شَم و كَبِيرَم { زَه شَارَه, شَرَلِي (m.) zah šarāh, šaralai  
شَرَلَه, شَرَلِي (f.) „ šaralāh, šarale } šam, kēžam, I am ejected.  
etc. etc. \*).

Plur.

شُو و كَبِيرُو { مُوَر شَرَل, شَرَلِي (m.) mūž šaral, šaralī  
شَرَلِي, شَرَلِي (f.) „ šaralē, šaralī } šū, kēžū, we are ejected.

\*) The participles remain the same through all the three persons of the Singular and Plural respectively; we therefore only exhibit the first person.

b)

Sing.

شَم { زَه جَوَرِ كَرِي (m.) zah jōr karai } šam, I am restored.  
 { جَوَرَه كَرِي (f.) „ jōrāh karē }  
 etc. etc.

Plur.

کَرِي شُو { مُوَرِ جَوَرِ (m.) mūž jōr } karī šū, we are restored.  
 { جَوَرِي (f.) „ jōrē }

or:

Sing.

شَم { زَه جَوَرَاوَه (m.) zah jōrāvōh } šam.  
 { جَوَرَوَلَه (f.) „ jōravalāh }  
 etc. etc.

Plur.

شُو { مُوَرِ جَوَرَوَلِ (m.) mūž jōraval } šū,  
 { جَوَرَوَلِي (f.) „ jōravalē }  
 etc. etc.

## 2) The Subjunctive of the Present.

a)

Sing.

شَم { زَه وَ شَارَه , وَ شَرَلِي (m.) zah vō šārah, vō šaralai } šam, I may  
 { وَ شَرَلَه , وَ شَرَلِي (f.) „ vō šaralāh, vō šarale } be ejected.  
 etc. etc. (like the Present).

b)

Sing.

شَم { زَه جَوَرِ كَرِي (m.) zah jōr karai } šam, I may be  
 { جَوَرَه كَرِي (f.) „ jōrāh karē } restored.  
 etc. etc. (like the Present).

or:

Sing.

شَم	{	زَهْ جَوْرَاوَهْ (m.) zah jōṛāvōh	}	šam.
		جَوْرَوَلَهْ „ (f.) „ jōṛavalāh		
		etc. etc. (like the Present).		

### 3) The Future.

a)

Sing.

*) شَم	{	زَهْ بَهْ وَ شَارَهْ شَرَلِي (m.) zah bah vō šāraḥ, šaralai	}	šam, I shall be ejected.
		„ „ „ شَرَلَهْ شَرَلِي (f.) „ „ „ šaralāh, šarale		
		etc. etc.		

b)

Sing.

شَم	{	زَهْ بَهْ جَوْر كَرِي (m.) zah bah jōr karai	}	šam, I shall be rest- ored.
		„ „ جَوْرَهْ كَرِي (f.) „ „ jōrāh kare		
		etc. etc.		

or;

Sing.

شَم	{	زَهْ بَهْ جَوْرَاوَهْ (m.) zah bah jōrāvōh	}	šam.
		جَوْرَوَلَهْ „ „ (f.) „ „ jōravalāh		
		etc. etc.		

### 4) The Imperfect.

a)

Sing.

شَم, كِيدَم	{	زَهْ شَارَهْ شَرَلِي (m.) zah šāraḥ, šaralai	}	švam, kēdam, I was ejected.
		„ شَرَلَهْ شَرَلِي (f.) „ šaralāh, šarale		
		etc. etc.		

\*) Or:

زَهْ بَهْ شَارَهْ شَرَلِي كِيدَم m. (without the prefix وَ),  
etc. etc.



b)

Sing.

شوم { زه جور کړی (m.) zah jōṛ karai  
جوره کړی (f.) „ jōṛāh kaṛe } švam, I was restored.  
etc. etc.

or:

Sing.

شوم { زه جوراوه (m.) zah jōṛāvōh  
جوراوه (f.) „ jōṛavalāh } švam.  
etc. etc.

### 5) The Habitual Imperfect.

a)

Sing.

شوم, کیدم { زه به شاره, شاری (m.) zah bah šāṛah, šāṛalai  
شاره, شاری (f.) „ „ šāṛalāh, šāṛale } švam, kē-  
dam,  
I used to be ejected. etc. etc.

b)

Sing.

شوم { زه به جور کړی (m.) zah bah jōṛ karai  
جوره کړی (f.) „ „ jōṛāh kaṛe } švam, I used  
to be restored.  
etc. etc.

or:

Sing.

شوم { زه به جوراوه (m.) zah bah jōṛāvōh  
جوراوه (f.) „ „ jōṛavalāh } švam.  
etc. etc.

## 6) Conditional (Optative) of the Imperfect.

a)

Sing.

شَوَى, شَوَى, شَوَاي	{	زَهْ شَارَهْ, شَرَى (m.) zah šāraḥ, šaralai	}	švai, švė, švāē,
		„ شَرَلَهْ, شَرَى (f.) „ šaralāh, šarale		

(If) I etc. would be ejected; or: would that I etc. would be ejected! etc. etc.

b)

Sing.

شَوَى, شَوَى, شَوَاي	{	زَهْ جَوْرَ كَرَى (m.) zah jōr karai	}	švai, švė, švāē,
		„ جَوْرَهْ كَرَى (f.) „ jōrāh kaṛe		

(If) I etc. would be restored: would that I etc. would be restored!  
etc. etc.

or:

Sing.

etc. شَوَى	{	زَهْ جَوْرَاوَهْ (m.) zah jōrāvōh	}	švai etc.
		„ جَوْرَوَلَهْ (f.) „ jōravalāh		

## 7) The Aorist.

a)

Sing.

شَوَم	{	زَهْ وَ شَارَهْ, شَرَى (m.) zah vō šāraḥ, šaralai	}	švam, I was ejected.
		„ وَ شَرَلَهْ, شَرَى (f.) „ vō šaralāh, sarale		

etc. etc.

b)

Sing.

شَوَم	{	زَهْ جَوْرَ كَرَى (m.) zah jōr karai	}	švam, I was restored.
		„ جَوْرَهْ كَرَى (f.) „ jōrāh kaṛe		

etc. etc.

or:

Sing.

شَوَم	{	زَهْ جَوْرَاوَهْ (m.) zah jōrāvōh	}	švam.
		„ جَوْرَوَلَهْ (f.) „ jōravalāh		

etc. etc.

# 8) The Habitual Aorist.

b)

Sing.

شوم { زه به و شاره و شرای (m.) zah bah vō šārah, šaralai }  
 { " " " " (f.) " " " šaralāh, šarale } švam.

I used to be ejected; etc. etc.

b)

Sing.

شوم { زه به جور کرای (m.) zah bah jōr karai }  
 { " " " " (f.) " " " jōrāh kare } švam, I used to be  
 etc. etc. restored.

or:

Sing.

شوم { زه به جوراوه (m.) zah bah jōrāvōh }  
 { " " " " (f.) " " " jōravalāh } švam.  
 etc. etc.

# 9) The Perfect.

a)

Sing.

یم { زه شرای شوی (m.) zah šaralai šavai }  
 { " " " " (f.) " " " šarale šave } yam, I have been  
 etc. etc. ejected.

Plur.

مور شرای شوی یو (com.) mūž šaralī šavī yū, we have been ejected.

b)

Sing.

یم { زه جور کرای شوی (m.) zah jōr karai šavai }  
 { " " " " (f.) " " " jōrāh kare šave } yam,

I have been restored; etc. etc.

Plur.

کړی شوی دُو { مُوړ جوړ (m.) mūž jōr  
جوړی „ (f.) „ jōrē } karī šavī yū,

we have been restored; etc. etc.

## 10) The Subjunctive of the Perfect.

a)

Sing.

دی { هغه شړلی شوی (m.) hayah šaralai šavai  
شړلی شوی „ (f.) „ šarale šave } vī, he, she may have  
been ejected.

Plur.

دی هغه شړلي شوي (com.) hayah šaralī šavī vī, they may have been  
ejected.

b)

Sing.

دی { هغه جوړ کړی شوی (m.) hayah jōr karai šavai  
جوړه کړی شوی „ (f.) „ jōr-āh kare šave } vī, he, she may  
have been  
restored.

Plur.

کړی شوی دُو { هغه جوړ (m.) hayah jōr  
جوړی „ (f.) „ jōrē } karī šavī vī, they may  
have been restored.

## 11) The Pluperfect.

a)

Sing.

, { زه شړلی شوی (m.) zah šaralai šavai  
م شړلی شوی „ (f.) „ šarale šave } vum,

I had been ejected; etc. etc.

b) Sing.

, { زه جور کړی شوی (m.) zah jōr karai šavai  
 ۲۰ { جوړه کړی شوی (f.) „ jōrāh kare šave } vum,  
 I had been restored; etc. etc.

## 12) The Subjunctive of the Pluperfect.

a) Sing.

, { زه به شړلی شوی (m.) zah bah šaralai šavai  
 ۲۰ { شړلی شوی (f.) „ „ šarale šave } vum,  
 I should have been ejected; etc. etc.

b) Sing.

, { زه به جور کړی شوی (m.) zah bah jōr karai šavai  
 ۲۰ { جوړه کړی شوی (f.) „ „ jōrāh kare šave } vum,  
 I should have been restored; etc. etc.

## 13) The Conditional (Optative) of the Pluperfect.

a) Sing.

وای, وای, وای { زه شړلی شوی (m.) zah šaralai šavai  
 { شړلی شوی (f.) „ „ šarale šave } vai, vē, vāē,  
 (If) I had been ejected; or: would that I had been ejected!  
 etc. etc.

b) Sing.

وای, وای, وای { زه جور کړی شوی (m.) zah jōr karai šavai  
 { جوړه کړی شوی (f.) „ „ jōrāh kare šave } vai etc.  
 (If) I had been restored; or: would that I had been restored!  
 etc. etc.

#### 14) The Past Future.

a)

Sing.

نَمَ { زَهْ بَهْ شَرَلَايْ شَوَيْ (m.) zah bah šaralai šavai }  
 { شَرَلَايْ شَوَيْ „ „ (f.) „ „ šarale šave } yam,

I shall have been ejected; etc. etc.

b)

Sing.

نَمَ { زَهْ بَهْ جَوْرَ كَرَيْ شَوَيْ (m.) zah bah jōr karai šavai }  
 { جَوْرَهْ كَرَيْ شَوَيْ „ „ (f.) „ „ jōrāh kare šave } yam,

I shall have been restored; etc. etc.

#### VI. The defective verb تَلْ tl-al, to go.

Infinitive: تَلْ tl-al, to go.

Imperative.

Sing.

دَرَشَهْ, لَارْ شَهْ, حَهْ, ḍ-ah, lār šah, var šah, go!

Plur.

دَرَشَيْ, لَارْ شَيْ, حَيْ, ḍ-aī, lār saī, var šaī, go ye!

#### 1) The Present.

Sing.

زَهْ حَمَ zah ḍ-am, I go.  
 تَهْ حَيْ tah ḍ-ē, thou goest.  
 هَهْ حَيْ hayah ḍ-ī, he, she goes.



Plur.

مُورِ خُو mūž d-ū, we go.  
 تاسی خئی tāse d-aī, you go.  
 هغه خئی hayah d-ī, they ge.

2) The Subjunctive of the Present.

Sing.

زه لار شم وږ شم \*) zah lār šam, var šam, I may go.  
 ته لار شی tah lār sē, thou mayst go.  
 هغه لار شی hayah lār šī, he, she may go.  
 هغه د لار شی hayah de lār šī, he, she should go.

Plur.

مُورِ لار شو mūž lār šū, we may go.  
 تاسی لار شی tāse lār šaī, you may go.  
 هغه لار شی hayah lār šī, they may go.  
 هغه د لار شی hayah de lār šī, they should go.

3) The Future.

Sing.

زه به لار شم وږ به لار شم \*\*) zah bah lār šam, zah bah var šam,  
 I shall go. etc. etc. (like the Subjunctive).

\*) وږ لارم vō lār-am and لارم lār-am is also in use; ځم ځم is hardly ever found in the Subjunctive. وږ شم is regularly conjugated.

\*\*) زه به ځم is also found in the Future.

#### 4) The Imperfect.

##### Sing.

\*) زَه تَلَم, تَلَم zah tl-al-am, tl-am, I went.  
 تَه تَلِي, تَلِي tah tl-al-ē, tl-ē, thou wentst.  
 هَغَه تَه (ت) (m) hayah t-ah (ta), he  
 تَلَه, تَلَه „ (f.) „ tl-al-āh, tl-āh, she } went.

##### Plur.

مُور تَلَلُو, تَلُو mūž tl-al-ū, tl-ū, we went.  
 تَاسِي تَلَلِي, تَلَلِي tāse tl-al-aī, tl-aī, you went.  
 هَغَه تَلَل (م.) hayah tl-al, tl-ah  
 تَلَلِي, تَلَلِي „ (f.) „ tl-al-ē, tl-ē } they went.

#### 5) The Habitual Imperfect.

##### Sing.

زَه بَه تَلَم, تَلَم zah bah tl-al-am, tl-am, I used to go.  
 etc. etc. (like the Imperfect).

#### 6) Conditional (Optative) of the Imperfect.

\*\*) تَلَلِي, تَلَلِي, تَلَلِي } زَه, تَه, هَغَه zah, tah, hayah { tl-al-ai, tl-  
 تَلَلِي, تَلَلِي, تَلَلِي } مُور, تَاسِي, هَغَه mūž, tāse, hayah { al-ē, tl-al-āē.

(If) I, thou, he, she, we, you, they would go; or: would that I, thou etc. would go!

\*) Either form may be used.

\*\*) The form لَارِي lārai etc. is also used (derived from the Aorist).

## 7) The Aorist.

### Sing.

\*) زَه لَارَم, وَلَارَم zah lār-am, vō lār-am, I went.

تَه لَارِي, وَلَارِي tah lār-ē, vō lār-ē, thou wentst.

\*\*) هَغَه لَار, وَلَار (m.) hayah lār, vō lār, he  
لَارَه, وَلَارَه „ (f.) „ lār-āh, vō lār-āh, she } went.

### Plur.

مُور لَارُو, وَلَارُو mūr lār-ū, vō lār-ū, we went.

تَاسِي لَارِي, وَلَارِي tāse lār-aī, vō lār-aī, you went.

هَغَه لَارِل, وَلَارِل (m.) hayah lār-aḷ, vō lār-aḷ

لَارِي, وَلَارِي „ (f.) „ lār-ē, vō lār-ē } they went.

## 8) The Habitual Aorist.

### Sing.

زَه بَه لَارَم, بَه وَلَارَم zah bah lār-am, bah vō lār-am, I used to go.  
etc. etc. (like the Aorist).

The tenses and moods, which are formed with the participle perfect (تَلَّى tl-al-ai or تَلَّى tal-ai) and the auxiliary „to be“, are quite regular.

---

\*) The full form لَارَم lār-al-am and وَلَارَم vō lār-al-am is also in use in the I. and II pers. Sing. and Plur. and in the III pers. fem. Sing. and Plur.

\*\*) لَارَشَه is also used.

VII. The defective verb رَاغَلْ, rā-γl-āl, to come.

Infinitive: رَاغَلْ, rā-γl-āl, to come.

Imperative.

Sing. رَا حَهْ, رَا شَهْ, rā-ḡah, rā šah, come!

Plur. رَا حَيْيْ, رَا شَيْيْ, rā-ḡaī, rā-šaī, come ye!

1) The Present.

Sing.

زَهْ رَا حَمْ, zah rā-ḡ-am, I come.

etc. etc.

2) Subjunctive of the Present.

Sing.

زَهْ رَا شَمْ, zah rā-šam, I may come.

etc. etc.

3) The Future.

Sing.

زَهْ بَهْ رَا شَمْ, or: رَا بَهْ شَمْ, zah bah rā-šam, or: rā bah šam, I shall come; etc. etc.

4) The Imperfect.

Sing.

زَهْ رَا تَلَمْ, zah rā-tl-al-am, rā-tl-am, I came.

etc. etc. (like the Imperfect of تَلْ).

5) The Habitual Imperfect.

Sing.

زَهْ بَهْ رَا تَلَمْ, zah bah rā-tl-al-am, bah rā-tl-am, I used to come; etc. etc. (like the Imperfect).

6) The Conditional (Optative) of the Imperfect.

(رَا تَلَايَ) (رَا تَلَيَّ, رَا تَلَيَّ, رَا تَلَايَ) zah rā-tl-al-ai, tl-al-ē, tl-al-āe  
(rā-tl-āē),

(If) I etc. would come; or: would that I etc. would come!

etc. etc. (like the Conditional of تَلَل).

7) The Aorist.

Sing.

زَه رَاغَلَم, رَاغَلَم zah rā-γl-al-am, rā-γl-am, I came.

تَه رَاغَلَي, رَاغَلَي tah rā-γl-al-ē, rā-γl-ē, thou camest.

هَغَه رَاغَي (m.) hayah rā-γai, he  
رَاغَلَه, رَاغَلَه „ (f.) „ rā-γl-al-āh, rā-γl-āh, she } came,

Plur.

مُور رَاغَلَلو, رَاغَلَلو mūž rā-γl-al-ū, rā-γl-ū, we came.

تَاسَي رَاغَلَلَي, رَاغَلَلَي tāse rā-γl-al-aī, rā-γl-aī, you came.

هَغَه رَاغَل, رَاغَل (m.) hayah rā-γl-al, rā-γl-ah  
رَاغَلَي, رَاغَلَي „ (f.) „ rā-γl-al-ē, rā-γl-ē } they came.

Other form of the Aorist \*).

Sing.

زَه وَرَّغَلَم zah vōrayl-am, I came.

تَه وَرَّغَلَي tah vōrayl-ē, thou camest.

هَغَه وَرَّغَي (m.) hayah vōray-ai, he  
وَرَّغَلَه, وَرَّغَلَه „ (f.) „ vōrayl-āh, she } came.

\*) This form comes from the Infinitive وَرَّغَل vōrayl-al (cf. § 119) and is only used in the Aorist; vō is a verbal prefix and not the prefix of the Aorist.

Plur.

مور ورغلو mūž vōrayl-ū, we came.  
 تاسی ورغلشی tāse vōrayl-aī, you came.  
 هغه ورغلل, ورغله (m.) hayah vōrayl-al, vōrayl-ah } they came.  
 ورغلی „ (f.) „ vōrayl-ē }

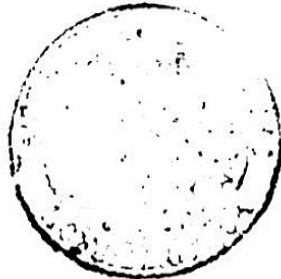
8) The Habitual Aorist.

Sing.

زه به ورغلم or زه به راغلم zah bah rā-yl-am or: zah bah vōrayl-am,  
 I used to come; etc. etc. (like the Aorist).

The other tenses and moods, formed with the participle perfect رَاغَلِي rā-ylai \*), come, and the auxiliary „to be“, are quite regular.

\*) The full form رَاغَلِي rā-yl-al-ai is not in use. Instead of رَاغَلِي rā-yl-ai, رَاتَلِي rā-tlai may also be substituted, both participles perfect having the same signification.



Corrections.

On page 221 after the superscription: Tenses and moods etc. § 148 should be added and the following §§ up to § 152 (inclus.) should be advanced by one respectively. An occasional slip or misplacement of the vowel-points could not always be avoided though great care was taken in this respect; but the reader will find no difficulty in setting a few mistakes of this kind right. For instance on p. 220, l. 18 instead of کُرو read کُرو; p. 316, l. 18. 20 instead of شِپِی read شِپِی.









